THE [3]

Fallibility & Falſehood

OF THE

Church of Rome,

Briefly Detected and made Manifeſt,

Both in ſeveral Inſtances thereof, and in the Scripture Aſſertion thereabout.

TOGETHER

VVith ſome Reaſons of ſo many retaining or returning to Communion with Her, notwithſtanding ſo many and clear diſcoveries of her Falſhood, and the great danger of everlaſting deſtruction: That ſuch Perſons, eſpecially that after ſeperation from Her, return to Her Communion, do ruſh themſelves upon.

VVritten for the Preſervation of ſuch as are under any Temptation, to turn aſide unto Her; and for the recalling and reclaiming ſuch as have been or are ſeduced by Her.

By way of Letter to a Friend.

Prov. 4. 14, 15, 16, 17.

Enter not into the way of the wicked, and go not in the way of evil men. Avoid it, paſs not up it, turn from it, and paſs away. For they ſleep not except they have done miſchief; and their ſleep is taken away unleſs they cauſe ſome to fall. For they eat the bread of wickedneſs, and drink the wine of violence.

I heard a voice from Heaven, ſaying, Come out of her (from Babilon) *my people, that ye be not partakers of her Sins, and that ye receive not of her Plagues. For her Sins have reached unto Heaven, and God hath remembred her Iniquities,* Rev. 18. 4. 5.

LONDON, Printed for *Benjamin Southwood* at the *Star* next to *Serjants*

THE

Fallibility & Falsehood

OF THE

Church of Rome,

Briefly Detected and made Manifest,

Both in several Instances thereof, and in the Scripture Assertion thereabout.

TOGETHER

With some Reasons of so many retaining or returning to Communion with Her, notwithstanding so many and clear discoveries of her Falshood, and the great danger of everlasting destruction: That such Persons, especially that after seperation from Her, return to Her Communion, do rush themselves upon.

Written for the Preservation of such as are under any Temptation, to turn aside unto Her; and for the retaining and reclaiming such as have been or are seduced by Her.

By way of Letter to a Friend.

Enter not into the way of the wicked, and go not in the way of [illegible]. Avoid it, pass not up it, turn from it, and pass away. For they sleep not except they have done mischief; and their sleep is taken away unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence.

I heard a voice from Heaven, saying, Come out of her (Babylon) my people, that ye be not partakers of her Sins, and [illegible]. For her Sins have reached unto Heaven, and God hath remembered her [illegible].

Rev. 18. 4. 5.

LONDON, Printed for Benjamin Sowerby, at the Star next to Bentinck

The Fallibility and Falſhood of the Church of Rome, briefly detected and made manifeſt.

SIR,

SInce Providence caſt me ſo luckily into your company and acquaintance, your affable carriage and obliging civility, hath ſtirred up in me, both towards your ſelf and your relations, no ſmall affections and affectionate deſires of your beſt welfare and happineſs, and therefore having heard, not without grief, that the Roman party have endeavoured to ſeduce you or them into their communion. I have not been a little exerciſed in my heart with deſires to prevent or reſcue you therefrom, being well aſſured that the Factors for that communion are Deceitful workers, evill doers; ſuch, as the fruit and product of their Principles in them, who are ſnared with them, is no leſs than imminent danger of, if not inevitable deſtruction. And indeed I cannot but bewail that any ingenuous perſons brought up under the light of the Scriptures and of Proteſtant doctrine, ſhould have attained to no greater underſtanding and better judgment thereby, than to be impoſed upon by perſons guilty of ſo much corruption in their Religion, as that a man with half an eye, (as they uſe to ſay) if not careleſs to uſe and improve it for his own welfare, may eaſily diſcern it, but yet I know their ſubtilties are great and their inſinuations ſtrong where they can get admiſſion: to obviate which, I ſhall indeavour a little to help you againſt them, and to let you ſee wherein the Roman Church, and the men of her communion, are ſo dangerouſly erroneous and corrupt, that it behoves all men as they love their ſouls to avoid them.

And firſt, her claim of Infallibility is a moſt palpable errour and miſcarriage, for which ſhe hath neither any good ground nor colour; for what though Chriſt hath ſaid that he will build his *Church* upon the *Rock* and that the gates of Hell ſhall not prevail againſt it, yet that affords no more ground for the Roman Church, or any officer in her, to aſſert her or his infallibillity than for any other Church, for granting that by the word, [*It*,] is meant the Church built upon the Rock, and not the Rock it ſelfe upon which he builds it (though the word αὐτῆς, *eam*, *it*, being a relative agrees in gender with, and may therefore be referred in-

 differently

differently to either of them) yet its Christs Church indefinitely and generally that our Saviour asserts that of, and the Church of *Corinth*, the Church of *Ephesus*, the Churches of *Galatia*, and the rest mentioned in the Scriptures, yea, and beyond what are their mentioned, were every whit as much the Church or of the Church of Christ, as the Church of *Rome*, that is, they were all equally and indifferently members of the same Catholick or Universal Church when they were first planted, and when the Apostles wrote to them; and they were all one as well as another by the Apostles ministry, and by Christ as going forth with them, built upon the same Rock, and so they were under the same promises and in the same state of safety, for all of them conjunctly made up that Church which was and is the Church of Christ in its Catholick and Universal capacity: and yet we see the other Churches might possibly and did actually erre very grosly, as is evident in what is said of the Church of *Corinth*, 1 *Cor.* 15, 12. 2 *Cor.* 11. 2. 3. and the Churches of *Gallatia*. *Gall.* 1. 6. and 3. 1, 2, 3, 4, 10. and 5. 2. 3. 4. and where now I pray are the Churches of *Asia*, *Ephesus*, and the rest? have none of them failed or erred grievously? & what promise made our Saviour to the Church of *Rome* more than to any of them? nay, he made such to some of them (as to that of *Philodelphia*, of Keeping her in and from the hour of temptation that should come upon all the earth) as we no where find the like made unto Rome, *Rev.* 3. 8. 9. 10. oh how would *Rome* have boasted her self had such a thing been directed to her or to her Angel! if there be any such to her, where is it written or recorded? And yet the gates of hell shall not prevail against Christs Church, namely, so as to ruin it. Christ hath & will have a Church in the World, Maugre all the power and malice of hell, yea, and he may have part of it among those Churches in *Asia* and *Grecia* that are yet left in being, though under great oppressions, and not free from corruptions, for they whoever they be that heartily believe Jesus to be the Christ, so as sincerely to imbrace his doctrine, and be followers thereof, to the best of their skill and power, and keep singly thereto, they, even the whole company of them, whoever they be, or how much soever outwardly dispersed, are Christs church: the Church built upon the Rock, against which the gates of hell shall not prevail. And such there are, not only (if there be any such) at Rome, and under her jurisdiction, but more purely and less corruptly in divers parts of the world that are no members of her.

If it be said (as I know it is by them) that Christ gave a more peculiar priviledge to the Church or Bishop of *Rome*, than to any other Church or Bishop belonging thereto, as to infallibility, in that it is built upon St *Peter* as its Bishop, the Bishops thereof being his successors, To that I say, that the Scriptures know or use no such language as the

Churches,

Churches, or any Churches being built or founded upon St. *Peter*. Yea St. *Peter* himself tells us, that the true Believers (and so consequently the Church) *comes to Christ the living Stone, disallowed indeed of men, but chosen of God and precious, and are built upon him, so as to grow up into a spiritual house, an holy Priesthood*, &c. not making any mention of their coming to himself, that is to *Peter*, and being built upon him 1 *Pet.* 2. 4, 5. And St. *Paul* tells us, *other foundation can no man lay, than that which is laid*, which (he saith not is St. *Peter*, not Petrus, but *Petra*) is Jesus Christ, the *true Rock*; who is the *foundation* of the *Apostles* and *Prophets*, both that upon which they themselves were *built* and *stood*, and that upon which they as *God's Builders built his Church*, 1 Cor. 3. 11. Ephes. 2. 20. And surely no man can stand more strongly by being built upon St. Peter, than by being built upon Christ. Nor find we either Christ himself or any of his Apostles to say or signify any such thing, as that the place or Church where *Peter* should reside or præside, should be more Infallible than any other Church or Churches founded, resided in, or præsided over by any other of his Apostles. Nor that such as should succeed him as Bishops in any place, much less in *Rome* præsided in by him, should be more Infallible than other Bishops. If the præsidency of St. *Peter* in *Rome* can secure that Church or it's Bishop from failing or falling into Errour, how comes it to pass that his sitting at *Antioch*, did not also secure that place & Church? Yea & those Churches of *Judæa* & of the Circumcision whereof he was the Prime and immediate Apostle, *Gal.* 2. 9. Surely they ought rather to have had this Privilege and Prærogative from him than *Rome* a Gentile Church, which was rather under S. *Paul's* & *Barnabas's* Jurisdiction, as being the Apostles of the Gentiles. It's strange that none of the Churches more certainly planted by him, should have this Privilege, but only *Rome*, which it is not certain that he planted or ever came into: for some of no small learning have made a question of that that I say not have positively denied it. Surely none but simple persons and such as are easy and willing to be deceived, and therefore look not well to their goings, will believe such groundless prætexts imposed upon them. True it is that some of the Ancient Councels gave a Patriarchal power to the Bishop of *Rome* subjecting these Western Churches thereunto; but that was but an humane constitution for order and unities sake, and gave him no more Infallibility than the like constitutions gave to the Bishops of *Jerusalem*, or *Antioch*, or *Alexandria*, or *Constantinople*, whom they made Patriarchs also in their respective Jurisdictions. Nor yet did that make *Rome* or it's Church the whole Catholique Church, or the Bishop thereof the Head of it, as is evident by the 6th Councel of *Carthage*, where *Faustinus* the Popes Legate, challenging for his Master a power to order all great matters in all places, & pretending for it a Decree of the *Nicene*

Councel, was upon diligent search into the Records of the said Councel found a falsifyer thereof, and thereupon was decreed an equality in power with the other Patriarchs. But beside all this, against the plea of that Church's Infallibility, it is evident.

2. That she hath in Fact erred, and can there be a clearer and better demonstration of the possibility of her *Erring*, deceiving and being deceiv'd, than that she hath actually *Erred*: For though *à posse ad esse non valet consequentia*, yet *ab esse ad posse est validissima*. Now that she hath actually *Erred* is evident not only in her members and different parties, but also in her conjunct consideration, and in her Head. As for her having *erred* and yet *erring* in her parties and members, it's demonstrable in this, that *contradictoria non possunt esse simul vera*; *of two contradictory positions maintained by different parties, the one must needs be false.* Now in the Church of *Rome* there are contradictory positions maintained by several parties; witness the *Dominicans* and *Franciscans*, the one contradicting the other in the matter of the immaculateness of the conception of the Virgin *Mary*, the one denying, and the other asserting it; if the Virgin *Mary* was conceaved in her Mothers womb without sin, then the *Dominican* Party of the *Roman* Church *errs*, and if otherwise, then the *Franciscan* Party *errs*. The like may be said of the *Jansenists* and *Jesuites* in the five Articles wherein they differ. But I say not only their members, but their Head and Bishop may *erre* also even *in Cathedrâ*, or in his solemn Determinations and doings, yea in matters of Faith; as is made manifest in *Liberius*, subscribing to Arrianisme, and *Vigilius* who both condemned and commanded the same things to be believed; as in the three Chapters condemned by a Councel as favouring Nestorianisme, and in *Honorius* who was condemned by a Councel for a Monothelite. And surely if a Pope may contradict himself, and say and unsay a thing as Pope and Head of their Church; and both condemn and command the belief of the same thing (as in that case of Pope *Vigilius*) he must needs be Fallible and *erre* in the one of them. And there is no way to avoid it, but that either some of their Popes have erred, or some of their General Councels (which is the Church representative, and were some time also declared and held to be about the Pope, and were usually consented to and confirmed by their Popes) have been deceived in condemning them as having *erred*: either of which supposals mightily infringes the Infallibility of their Church. Nay, and it is believed that the Jansenists, would they speak out, do not look upon the late Pope *Innocent* as Infallible in his condemnation of the five Articles maintained by them. Nay, did not St. Peter himself greatly *erre* in a main matter of Faith, and that too after our Saviour had said to him, *Thou art Peter, and upon this Rock will I build my Church*, when he preaches such doctrine to his Master, as that *he should*

not suffer' death, for which our Saviour rebuking him, cal'd him Sathan, *Mat.* 16. 22, 23. But not only have and do great Parties in her and branches of her *erre*, and even their Popes themselves, but She herself in her whole Authoratative Constitution and Catholique complex consideration, and that very grosly too: if we look upon her Doctrines and determinations in the light of the infallible testimony of God, and of his holy Spirit speaking in the holy Scriptures, which is the Touch-stone to which the Prophet *Isaiah* or the Lord himself by him in *Isai.* 8. 20. and Christ himself in *Joh.* 5. 39. directs us; and to which the noble *Bereans* brought the Apostle *Paul's* preaching with commendation for their so doing, *Act.* 17. 12. yea and the Apostle St. *Peter* himself directs the Churches and the believers therein to that in 2 *Pet.* 1. 19. and 3. 1, 2. and the Apostle *Paul* commends *Timothy* for that *from a child he knew the holy Scriptures*, they being *able to make men wise unto Salvation*, 2 Tim. 3. 15. implying therein that even Children if they will mind the holy Scriptures, and set themselves to seek the knowledge of them, may as they grow up in some good measure obtain it to their great benefit, and salvation. Now contrary to these holy Scriptures this Church of *Rome erre.*

1. In forbidding and witholding from men the reading of the Scriptures both while in childhood and afterwards, which is a manifest opposition to Christ and the holy Spirit, and his faithful Servants, for therein she forbids what they bad and exhorted to, as is shewed in what is already said. They said the Believers *did well to take heed to them*, and willed them *to be mindful of the words of the Prophets*, and the commandments of the Apostles, 2 *Tim.* 1. 19. and 3. 1, 2. And this Church refuses to let men have them in their own languages that they may read them, especially except they will purchase a License with mony, which is the great Goddess worshipped at *Rome.* An evident and plain demonstration that the deeds of this Church are evil, because she withholds from men the light whereby they should judge of them; and that she leads her Followers into by-paths and ways of error, when she witholds from them what holds forth, and would guide them into the truth. *Chrysostom in his time exhorted his hearers to take the Bible into their hands, and call together their Neighbours, and by those holy Oracles to water the minds both of themselves and them, that they might the better withstand the wiles of Sathan*, &c. Hom. 6. *in Gen.* But this Church is for taking away these weapons of the holy Spirit and divine waterings of their minds from them.

2. In making herself the whole Catholique Church, while she ties up mens Salvation to their communion with her, and subjection to her Bishop, which is a gross and grievous *error*; and all one as to make a part (and that a very unsound too) to be the whole, to the denying in effect this fundamental truth, that whosoever believeth on Christ shall be saved.

For

For while she maintains that out of the Church there is no salvation, and then assumes that all that are not in her communion and of her Church are out of the Church, she makes all those Believers in Christ however cordial and constant they be therein, that are not of her society, to be in the state of damnation: and so contradicts Christ and his Apostles that say whoever believes on him shall be saved, and that there is no respect of persons as to their belonging to this or that place or Church, as to that matter. It was not so in the Apostles time; for neither the Churches of *Judæa*, nor the seven Churches in *Asia*, nor the Churches of *Galatia*, or any other Churches mentioned in the Scriptures distinctly from that of *Rome* were ever said or signified to be the members of the Church of *Rome*, or to owe any subjection to the Bishop of *Rome*. Nor doth the Apostle when he saith, *if thou shalt confess with thy mouth Jesus the Lord, and with thine heart believe that God raised him from the dead thou shalt be saved*, put in as a third requisite to the definition of a right Christian, and an Heir of Salvation if thou acknowledgest the Church of *Rome* as the Mother Church, and be subject to the Pope or Bishop thereof, as if without that they were not true Members of the Catholick Church of Christ, nor might be saved, *Rom.* 10. 9. yet this is now an Article of the Roman Creed, wherein they imitate the Donatists of old who would confine the Church of Christ, and by consequence Salvation to *Africa*, and therein to the Men of their Communion as St. *Augustine* testifies. Surely this is none of the least Errors of the Roman Church but a gross and grievious one, making Christ and his Apostles, upon the matter, to be Lyars, and the Scripture sayings that own all Believers in Christ for Members of her Church, to be falsehoods.

3. In doing contrary to the Apostles express direction, that all things in the Church should be done to edification, to which he adds, that if any man judge himself a Prophet, or spiritual, he ought to acknowledge the things he wrote thereabout to be the commandments of the Lord, 1 *Cor.* 14. 26, 31. yet these men and this Church, contrary hereto, impose upon their Members in most places yet, and have upon all formerly for divers ages, to perform their Service, or Prayers, and Thanksgivings to God in an unknown tongue, notwithstanding that the same Apostle hath expresly testified that the so doing is contrary to edification, 1 *Cor.* 14. 10, 11. to 28. and will we follow men, or joyn our selves with them, that so palpably and openly contradict the Word and Commandment of God, and so loudly proclaim that they fear him not, and believe them when they tell us they are infallible? and though perhaps it may be said that in this and another Nation they do, or are willing to permit their Service in an unknown Tongue, yet that excuseth them not for so much as they have all along so notoriously practised o-

therwise

therwise, till of late some have extorted this as it were unwillingly from them, nor do they yet acknowledge their error and iniquity in what they have done formerly, but justify themselves in it, by not altering that evil practise and imposition every where; for in *Spain*, *Italy*, and in many other parts, I suppose they retain it. Nay Mr. *Egan* a lately converted Fryar, informs us that the Pope forbids the use of their Prayers which some have turned into the Vulgar Language, so as that they that use them are not right Roman Catholicks, in his Recantation Sermon, *pag.* 10. but if they had reformed this every where, yet even their Reformation would be a Conviction that they have erred therein, and destroyed their Plea for Infallibility, whether in their Church formally considered, or in their Head the Pope, seeing both the one and the other of them have a long time practised, allowed, and imposed so grosse a miscarriage, and taught the people to believe it to be a service acceptable unto God. Can this Church be Infallible that hath fallen and done so lowly? or can they be innocent that joyn themselves in Communion with her, when she so much slighting and acting impudently in opposition to the commandment and directions of Christ, and as it were openly disclaiming therein what his authority injoyns, and practises things so contrary thereunto; especially how can they but be horribly guilty of casting away their own Souls, who being brought up under clearer and better light, do willingly depart therefrom, or suffer themselves to be seduced into a compliance with her? Surely, since it was the design of Christ to bring light into the world, and to be the Light of the world to direct and guide their Feet into the ways of Peace: and he hath set his Church and Servants for lights therein also; they who take away that light, or withhold it from them, and lead them into darkness, denying them the Scriptures, and teaching them to pray, or rather to say Prayers in an unknown tongue, wherein they cannot edifie or be edified, they therein declare themselves to be opposite to Christ, and so to be very Antichrists. Oh that none of your Souls may come into their secret, or have fellowship with them; but yet this is not all in which they declare plainly that they erre grosly from the Faith and Truth of Christ, and the true way of his Worship. Behold it still in other particulars. For,

4. Whereas the Lord Jesus in the Night in which he was betrayed, instituted his Holy Supper, to be Celebrated in commemoration and remembrance of him. In which He gave to his Disciples (and ordered his Apostles to do the like to the Churches afterwards) a Commemoration of his death and passion in two distinct Elements of bread and wine, the one before and the other after, and bad them all expresly drink of the cup, and the Apostles plainly tell us, that they delivered to the Churches that

which

which they alſo received of Chriſt Jeſus, and ſo that they both gave the bread to be eaten, and the cup to be drunk by them. Witneſs the writings of the Apoſtle *Paul*, in 1 *Cor.* 10. 15, 16. Where not directing them to ſome eternal infallible Judge & Determiner of their underſtandings; he bids them as wiſe men, to judge of his ſayings, and mentions both the cup of bleſſing which they bleſſed, calling it the communion or fellowſhip (κοινωνίας) of the blood of Chriſt, and the bread that they brake, calling it the communion of the body of Chriſt; and in chap. 11. 23, 24, 25, 26. Where repeating the words and order of Chriſts inſtituting his Supper in both branches or parts of it, he ſaith, *for as often as ye eat this bread, and drink this cup, ye ſhew forth the Lords death till he come; and let a man* (ἄνθρωπον & any man of the Church indefinitely, Lay or Clergy, as they are now a days diſtinguiſhed) *examine himſelf and ſo let him eat of this bread, and drink of this Cup.* He ſaith not only let him eat of this bread, but alſo let him drink of this cup. *And whoſoever ſhall eat this bread, and drink this Cup of the Lord unworthily, eateth and drinketh damnation to himſelf.* And the Apoſtle ſaith alſo in chap. 14. 37, as we noted before, that the things He wrote were the Commandments of the Lord: yet this Church of *Rome* moſt audaciouſly, and with a *non obſunt* or notwithſtanding all this, preſume to deny the cup to the Laity, yea and to the Clergy too ſay ſome, if any of them be preſent beſide the Prieſt that celebrates or ſaieth Maſs; making nothing of Gods or Chriſts authority to the contrary. Surely therefore to them may moſt truly and fully be applyed thoſe words of our Saviour, ſpoken by him againſt the Scribes and Phariſees in whoſe ſteps they walk, *viz. well hath* Iſaiah *propheſied of you Hypocrites, as it is written, this People honoureth me with their lips, but their hearts are far from me, Howbeit in vain do they worſhip me, teaching for doctrines the Commandments of men. For laying aſide the Commandments of God, ye hold the Tradition of men,* &c. *And full well ye reject the Commandments of God, that you may keep your own Tradition, making the word of God of none effect, through your Tradition which ye have delivered,* Mar. 7. 6, 7, 8, 9, 13. For what is their doctrine of Concomitancy but their own Tradition? wherein they teach their Followers to believe that the Cup is in the bread as it were; the blood of Chriſt is in his body, and they as well taken together, For were they not ſo when Chriſt being yet alive inſtituted the Supper? And after his Reſurrection, when the Apoſtles and the Primitive Chriſtians obſerved it in both kinds. And can the ſuppoſal of both together in one be ſo lively a reſemblance, repreſentation, and commemoration of his death, as when they are given ſeperately? The end of our Saviours inſtituting, and of the Churches obſerving this Ordinance, is to ſhew forth *the Lords death till he come.* 1 Cor. 11. 26. And is not his death more live'y ſet forth and repreſented

when the Elements are given apart, and so the body represented as with-out it's blood, and the blood as separated from the body, than when both are supposed to be given together in one. In Christs state of death his blood was shed forth from his body, and in the supper as instituted of Christ, the cup was given by it self, as a representation of his blood shed for the remission of our sins. So that here is in this bold contradiction to our Saviours precept and practice, both a rejecting of his commandment, and a making null the end of his institution, the shewing forth of his death. Though yet neither is this all (nor the half of that) in which this bad Church dares to confront the authority of God. For,

5. They also leave out in their Catechismes the second Commandment. *Thou shalt not make to thy self any Graven Image*, &c. And to make up the number of ten, they divide the last into two; both contrary to the expres voice and command of God, who gave the second as audibly as any of the rest, and with more expres sanction by way both of threatning added, as a jealous God, punishing the Offenders, and promise of blessing to them that love him and keep his Commandments, and to the practise and manner of the Christian Church in all it's Primitive times. Because they confront Gods Commandment in their practise, setting up, and injoyning Images, and the Likenesses, and the Representations of things and Persons to be erected and worshipped, though God hath expresly commanded the contrary. Oh audacious Church, and Congregation of evil doers! And can any be so blind, as not to see palpably in this and the other particulars, that they both can, and do *err*? And how then can it be possibly imagined, that they are infallible? Nay rather verily it is far righter to say, that they are incorrigible, impenitent and impudent in their notoriously evil Principles and Practises. God saith, *thou shalt not make to thy self any Graven thing, nor the likeness or similitude of any thing either in Heaven above, or in the Earth beneath—thou shalt not bow down to them nor worship them.* And these men do make the similitudes of many things in Heaven and Earth, as of the Virgin *Mary*, the Saints deceased, the Cross of Christ, yea, & as they pretend of God himself, &c. & bow down to them, & worship them, & yet they say they are innocent, & so did the adulterous Church of *Judah, when they upon every high Hill, & under every green tree wandred & play'd the Harlot; yet they said, they were not polluted, they had not gone after* Baalim, *they were innocent, and surely Gods anger should turn away from them*, Jer. 2. 23, 35. Even so doth this corrupt and erroneous Church plead not only that she is innocent, but also that she cannot *err*. But we shall have occasion to say more to this anon. Besides all this,

6. What is their Doctrine of Transubstantiation, but a most gross and palpable *error* against the Verdict of Sence, and Reason, and the

Word of God; & therefore must needs be without any substantial reason therefrom. And me thinks it's strange, that men will believe Lies, that are so evident and notorious, that their very senses may convince them thereof. If Christ should have told his Disciples, *that a Spirit hath not flesh and bones, as they see him have*, and yet might impose upon their senses, and make them to believe that to be flesh and bones upon the Verdict of their senses, which yet in truth for all that might be other-wise, had he not been really, what his Adversaries falsly accused him to be? And what weight would there be in that argument, so often made use of by the Apostles to assure us of the truth of their Doctrine, *viz.* that they were Eye-witnesses of the things they delivered for truths to the Church, and see, and heard, and felt what they testified; if things might be quite otherwise than the most plain and constant evidence of them to our senses represent them? Now we may see the substance of bread in the Sacrament, as plainly as our eyes can discern any substance, we may feel it with our hands, taste it with our mouths, smell it with our nostrils. And when we have so many evidences that it is bread, yea, and the word of God, and Scriptures of the Apostles call it bread too, as they do after the words of Consecration, when it is broken, yea and eaten too (for they say, *the bread which we break, is it not the Communion of the body of Christ, and so often as ye eat this bread*, &c. 1 Cor. 10. 16. and 11. 26.) to be perswaded upon this Church's or it's Priests authority, that there is no bread there, but the very natural body, and the substance of the flesh and bones of Jesus Christ; is the most palpable imposture upon our faith, and the most unreasonable credulity, that ever was heard of, not to be paralleld in any Histories. Oh but say they our Saviour said; *this is my body*, and therefore it must be his very natural body. As if our Saviour never spake in Parables, or used not similitudes and figures in his speaking, and so must be understood to speak Literally, when the understanding his words so contradicts our senses, yea, and our reason too. For if the substance of bread be gone, and the very substance of his body, flesh, blood, and bones be there really present under the forms of bread and wine, upon the Consecration or pronunciation of those words, *this is my body*, how many absurdities must follow thereupon? As then Christ must have many bodies distinct from one another, or the same to be multiplied beyond all possibility to say into how many; yea then while Christs body sate by his Disciples whole and untouched, it must be at the same instant in their hands and mouths, yea his whole body in every one of their hands and mouths in it's mortal state, and yet his whole body visibly before them all, and distinct from them all, and from all their hands and mouths, and what was therein: yea, then his body must be broken by himself before it was broken, and he was as it were his own Crucifyer

cifyer before he was crucifyed & ſlain, and while as yet nothing of that nature was done to his body. For if that bread which he took and bleſſed was tranſubſtantiated into his body, then he ſaying of it, that it was broken for them, in that he brake the bread, it muſt then be broken by himſelf, and yet for all it was broken and eaten too, yet it was as whole after that, yea, and in the very time of it's being broken and eaten as ever; and was taken, and broken, and crucified on the Croſs by his enemies, after every one of his Diſciples had eaten it in it's natural ſubſtance. Then alſo he muſt have a thouſand and a thouſand bodies at once in the ſeveral places where the Maſs is Celebrated, and the Hoſt eaten, and the whole body eaten by every Communicant in it's ſubſtance corporally, & yet his body whole & entire in Heaven; and the Heavens muſt receive or contain it till the time of the reſtitution of all things, ſpoken of by the *Prophets*. Yea and when the Hoſt is reſerved in the *Pix* or Box, the ſame body muſt be in the ſame time in Heaven & Glory, and ſhut up in a narrow box in diverſe places, where poſſibly it may mould; or if the Mice can come to it, be eaten too by them: except the Mice can eat accidents without the ſubſtance, & they can be accidents without ſubſtance to inherein, that are in ſuch caſe mouldy or the like, and all the abſurdities that the Prophets caſt upon the Heathen Idolaters, when they tax them with making a God that cannot help or ſave it ſelf, but may be carried to and fro as men pleaſe; may be all juſtified as rational, or warranted as poſſible enough by this one Doctrine. For do not the Prieſts, they ſay, make of a piece of bread the perſon of Chriſt, God and man, even their Maker? And when a Baker hath of the ſame dough made diverſe cakes or wafers, and divers of them being caught and taken and eaten by men, the Prieſt takes one or more of them, and Conſecrates and makes a God of it, and falls down and worſhips it, and perſwades the people to worſhip it, telling them it is very God and their Saviour. Though yet when it is in their hands, it is in their power if they will to caſt it away, or to burn it in the fire, if they ſecretly reſerve it, and it cannot reſcue it ſelf from them and their power, no more than the God made of a piece of a Tree could. May it not as well be ſaid to theſe, as to thoſe Heathen Idolaters, *remember this, and ſhew your ſelves men, bring it again to mind O ye Tranſgreſſors*, Iſai. 46. 8. For are not theſe men every whit as much infatuated, as thoſe perſons or worſe. For there they took a piece of a Tree, the workmanſhip of God more immediately, and having burnt part of it in the fire, and roaſted meat and warmed themſelves with it, they made another part of it into an Image or ſimilitude of ſomething, and ſet it up, and Conſecrated it with ſome words or charms, and then they called it their God, they prayed to it, and ſaid deliver me, *for thou art my God*, Iſai. 44. 14, 15, 16, 17. Giving it Divine worſhip. Perhaps they might think

think as the *Papists* do, that after they had Consecrated it, it was transubstantiated too, and ceased to be wood; the matter and substance of that was gone, and it was thenceforth not a Block or wood, but really a God, and had power to help and save it's Worshippers. As the Poet deridingly sings of their *Priapus*.

Olim truncus eram ficulnus, inutile lignum,
Cùm Faber incertus scamnum faceretné, Priapum
Maluit esse Deum.—Whence it might say in *English*.

I some time since a Block of Figtree was,
But now I for a God do firmly pass.

And do not the *Papists* after the same sort, while that which was as to it's matter, Corn growing in the field, and after that was reaped, threshed, ground in the Mill, kneaded in the Trough, and baked in the Oven, some parts of the same dough or mass being taken and eaten, another part of it is taken and consecrated by the Priest with some words said over it, and then thenceforth it is called, taken for, and worshipped as God. The very Person of *Immanuel*, God with us; though it be equally in the hand and power of men to dispose of it as they please, to cast it away, or burn it in the fire, as to the power of possibility, as the Trunk or stock of the Consecrated Tree was; for it's some time shut up in a Box, while it may mould. Nay, *Fryar Ægan* in his *Retantation Sermon* preached in *London April* the sixth 1673. having been Confessor General in the Kingdom of *Ireland*, and Guardian of the *Priory* of *Monastericris* in the Province of *Lemster*, tells us, *pa. 6th*. That coming to a publick house to refresh himself, he found that a Lewd Priest had pawned the Consecrated Host to the woman of the house for five & thirty shillings (possibly enough as the price of his drunkenness, or of some worse prank with the Hostess) & that he the said *Fryar Ægan* redeemed it with this remark (as he saith) that Christ was made by him not an Offering for sin, but a Sacrifice for his Lust. See here if those latter persons are not worse than the former, the Heathen Idolaters. For they did not either teare their Block in pieces, when they had made him a God, these teare him with their teeth, as the *Lateran* Councel expresst it, nor did they use to pawn them, as this Priest pawned what he called his Saviour; so as had not the *Fryar* redeemed him, which they worship as their Redeemer, might have laine in captivity and bondage, till he had been utterly lost or spoiled. Oh sottish error and ignorance! Oh but our Saviours words, together with the Omnipotency of God must be made to bear the burthen of all these absurdities. But why must these words (*this is my body*) be prest to so undue and absurd a service, when many others of like import are left at liberty therefrom? Did our Saviour call the bread, or that thing he gave his Disciples, God-man; or did he require

them

them to kneel down and worſhip it, as theſe men do? That would have been to the purpoſe indeed: but in that he ſaid, *take, eat*, not take, worſhip, this is your God; it may be well apprehended, that they go herein beſides his Warrant, in what they do, and that his words afford no ground for it. Oh but he ſaid, *this is my body*, and he is true, and his words are to be believed. Do theſe men think then, that where ever our Saviour or the Holy Ghoſt calls one thing by the name of another to which it hath ſome reference or relation (as is uſual in Sacramental matters) the thing is tranſubſtantiated into the being and ſubſtance of that thing which it is named? I ſuppoſe not. For then the cup muſt be tranſubſtantiated into the New Teſtament. For our Saviours words are as expreſs in the other part of the Sacrament for that, as they are for this they ſo groſly underſtand, and impoſe upon the underſtanding of all others; for ſo St. *Luke* and the Apoſtle *Paul* expreſly render and relate his words, *likewiſe after ſupper the Cup, ſaying, this Cup is the New Teſtament in my blood, τοῦτο τὸ ποτήριον, hic Calix*. Not this wine, or this that is in this Cup, but this CUP is the New Teſtament. Would the word [*Is*] and the Omnipotency of God do ſuch a Miracle in the bread, as to tranſubſtantiate it into the very body of Chriſt; and will not the ſame do a Miracle here, to tranſubſtantiate the Cup into the New Teſtament. No, but here they are forced to grant a Figure. Though the Omnipotency of God is able to make as great a change upon the golden or ſilver Chalice, as upon the bread. And I ſuppoſe the change is ſomewhat leſs. For the New Teſtament is ſomewhat leſs than God himſelf, a Covenant or Will made by him with us. And may not a Divine Writing be as eaſily hid under the form of a ſilver Chalice, as the Chriſt, God man under the form of bread? And yet here they, notwithſtanding Gods Omnipotency and Chriſts expreſs ſaying, allow a figure in the expreſſions, and leave us the ſubſtance of the Cup entire, and command not men to worſhip that: thinking that by the Cup is meant that in the Cup, though they think (or would have others ſo ſimple as to think) that what is in the Cup, is tranſubſtantiated into the blood of Chriſt that was ſhed for us, and not into the New Teſtament; and ſo that the Diſciples drunk the blood of Chriſt really and verily out of that Cup, though it was all, as then, in his veins. But there is no more ground for their impoſing the one than the other, the wine more than the Cup, except that it's their pleaſure ſo to do; for both St. *Luke* and St. *Paul* render it ſo, *this Cup is the New Teſtament in my blood*; and they ſpake certainly the words and mind of Chriſt, as truly as St. *Matthew* and St. *Mark*, who render them, *this is the Blood of the New Teſtament*, and God is as able to effect the one as the other; and the one is no leſs abſurd than the other. For if the wine in the cup, or what was ſo, be now really and ſubſtantially blood, even that blood, that was ſhed out of Chriſts ſide for us. Muſt not then the blood of Chriſt

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while his body is in Heaven be really and substantially separated from his body: and so his body in Heaven is a bloodless body, as oft as the Priest Consecrates the Cup, and drinks what is in it: or do they say that the body is in and with the blood, as they say the blood is in the bread or body, and therefore that alone is enough to be given to the people. If so, then flesh, and blood, and bones, and all are in the Chalice too. And no marvel then that they give not the Cup to the people, if they believe verily that the flesh and bones of Christ are in it, even the same that was born of the Virgin *Mary*, and hung upon the Cross. Nay, it's rather to be marvelled, how the Priest dare venture upon them all to swallow them down. They might as easily believe, that the matter of the Cup be it silver or gold, is turned into the New Testament, and become a real Hand-writing of God, though it appear still to our sences to be a cup, as that the Priest swallows down his throat, or the people eat very flesh & bones: and the same Miracle and Omnipotency will make the one as possible as the other. Or that the same thing that is shut and hung up in the *Pix*, being a Consecrated Host, is the same numerical body that is glorified and gloriously appears in Heaven, & also what was eaten by the people in their receiving & eating what of it was given them. But we may see how these men straining the words of Christ where they please (as they do also some expressions of the Antient Fathers) make the word of God subject to their wills and pleasures, and where they please they will grant a Figure, and where they please, they shall be properly and literally understood; yea, and strained beyond their litteral expression (for Christ said no such thing as, this is transubstantiated into or is the substance of my very body, as they say) though the like absurdities following upon the litteral sence of or collection from it, as would from taking the other expressions litterally, makes it necessary to understand them figuratively and sacramentally in the one place as well as in the other. It's true that in this Supper, Christ would have us (and it's necessary for us) to abstract or withdraw our minds from the consideration of the bread and wine in their own proper substances, and to fix them only upon the body and blood of Christ, whereof they are a communion or communication [κοινωνία] and so to have no more to do with those Elements in our thoughts in a manner, than as if there were no such matters: only as they may occasion us to meditate and consider that his flesh *is meat indeed*, the true bread, and everlasting nourishment of our Souls: and his blood or the New Testament confirmed by it, Drink indeed, a most comfortable matter of refreshing for the Soul, to take into it's believing consideration; and so spiritually and sacramentally to feed upon his flesh and blood. But to impose upon peoples Faith, that the things which they see with their eyes to be very bread and wine, are very Christ, his very flesh and blood, yea God-man, their Saviour; and to cause them to worship them

is a very gross departure from and abuse of Christ's institution, and of his command for our observation of it. And why may they not as well impose upon mens faith, that St. *Peter* after he Confessed Christ, was transubstantiated into a hard stone, and his flesh, blood, and bones; yea his Soul, and body, and all was metamorphiz'd into a Rock. For our Saviour said unto him, *Tues Petrus*, in the *Syriac* [*Cephas*] which in our *English* Language signifies a stone, *Mat.* 16. 18. with *Jo.* 1. 42. here is Christs assertion as plainly of *Peter* as there, of the bread. And if the word [*Est*, *is*] imply the substantial change of the bread in the one, why may not the word [*Es*, *thou art*] imply the substantial change of *Simon Bar-Jonah* in the other? And why may it not be as rationally believed, that his flesh, and bones, yea Soul and body were immediately and substantially turned into stone, living stone, as that the bread was changed into the body of Christ substantially; seeing the Omnipoteney of God was as well able to do the one as the other. And that is pleaded as sufficient for our Faith to believe this. And so St. *Peter* was a living walking Stone, that had not the substance of either flesh, or blood, or bones in him, though the appearance of them all to the sences. Yea, and why may it not be as well imposed upon mens Faith, that Christ himself is so changed in his substance into stone too. For he is called λίθος ζῶν, *the living stone*, 1 Pet. 2. 4. and that the Altar, that *Jacob* built at *Shechem* was transubstantiated into the Essence of God, because *Jacob* Consecrating it called it *El Elohe*, *Israel*, *God*, *the God of Israel*, Gen. 33. 20. Surely they are strangely infatuated or obstinately wilful, that cannot or will not see the absurdity of this Doctine of theirs, so contrary both to sence and reason, and so void of any solid ground for it in the Holy Scriptures.

Object. Oh but they will say, they are the Church, and their judgment is to be taken as the infallible truth, and therefore if they did assert the like changes and transubstantiations in other things, then they were to be believed too. For our Faith is to be resolved into their sayings, as our Saviour tells us, that, *they that hear not the Church, are to be accounted as Heathens and Publicans.*

Answ. But to that it's said and shewed before, that they are not the Church Catholique, but only a part of the Church, and a very corrupt part too. To which I add, that I find it injoyned to us, that we should hear Christ, the great Prophet of God, in all things which he shall say unto us, but I find it no where injoyned us, that we should hear the Church in all that she shall say unto us. And that the Scripture here quoted by them to serve their design, is perverted by them from it's true and genuine intent rnd scope. For our Saviour did not there intend nor speak any thing, as signifying an intent to teach us to build our Faith or belief of the Scripture-sayings, or the Exposition of the Scripture, upon

he Authority of the Church, or it's sayings, much less of any upper-most party, that unduely challenge to themselves the title and appellation of the whole Church, much less the Church of *Rome*. But his discourse is evidently about offences, given by any sinning Brother, which being evident in themselves, might by any particular person against whom they were committed, be reprehended and faulted, and in case the party offending would not hear a private admonition, then it should be reproved by the same person again, taking one or two persons as witnesses with him, who might also join in reproving or admonishing him. And if still he harden his heart, and retain his offensive or evil way or practice, then they should declare it to the Church, who might all testifie their dislike, or give him a joint admonition of the same fault. And if he hear not them, in such joint admonition given them by the Church, then the offended Brother might disclaim communion with him, and leave him as no more to be owned by him than an Heathen man or a Publican. Here is nothing of the Church's giving the object of faith to be believed, or of her being to be heard in whatsoever she shall say, though never so contrary to sence or reason, or to the Scripture sayings, or to the commands of God and Christ; but of the Chuch's admonishing an offending Brother, who being admonished by her ought to hear the Church therein. But that's in no other thing, than in what he ought to have heard first the offended Brother in, upon his own private admonition; or the offended Brother with one or two joining with him, upon his slighting the admonition given by the offended Brother alone. But surely no private Brother, nor any one or two with him is to be heard in whatever he or they may give out for truth or matter of faith, whether it agree with the Scriptures, and the commands of God and Christ or not; or put absurd expositions upon the Scriptures, that may be confuted by common sence. And therefore neither speaks it there of any such authority given to the Church to give such interpretation, or imposition laid upon any to receive such an interpretation given by any under that name. Nor indeed by the Church can be meant there the Catholique Church all over the World, much less is it tyed up to the Church of *Rome* except in it's proper Jurisdiction: but it's meant evidently of the particular society or congregation or Church, to which such an offending Brother belongs. For it is such a Church as any offended Brother, his private admonition being rejected, may inform of the offence, and that upon the information given, may also admonish the offender, which can neither be done to or by the Catholique Church in it's Catholique and extensive capacity, no nor yet to or by the Church of *Rome*; as to the case of every or any offender to whom this rule appertains (as to what is observable in case of scandal and offence) that live in places remote from *Rome* and her Jurisdiction. Surely our Savi-

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our no where signifies that persons living in *Judea* or *Galilee* should go or send up information against an offending Brother as far as *Rome*. Nor find we that in any dissentions in the Churches, any of the Apostles left any such orders in any of their Epistles; however *Rome* may have challenged or desired such homage and honour to be done to her, and hath put men upon such unreasonable and chargeable burthens, since the times of her usurpations upon the World. Her challenging that authority and homage to be done to her, is but what the false Prophets of the Church of *Israel*, calling themselves the Church or holy City, were wont to do. And therefore being forewarned by the Apostles (even by St. *Peter* from whom the *Pope* pretends to derive his power) that there should be false Teachers in the Christian Church or Churches now, that would imitate and do like those false Prophets, we are concerned to stand upon our watch, and when we discern any party taking that course, and walking in their steps, not to give heed to them. The Apostle *Peter* tells us, that as there were *false Prophets* formerly *among the people, so there would be false Teachers among* the Christian People, that would *bring in damnable Heresies* going beside the Scriptures, for that properly the word translated privily, with reference to what was said before, imports: He had commended them before for *taking heed to the sure word of Prophesie, as to a Light shining in a dark place; even the Prophets that came in old time by the will of God*: wherein *the holy Men of God spake as they were moved or carried by the Holy Ghost*, the Scriptures of the Prophets. Now these false Teachers going besides or contrary to them, would bring in Heresies of damnation, *denying the Lord that bought them*. For παρεισάξουσιν is *introducent, they shall bring in*; and παρὰ is often either *contrà* or *præter*, *against* or *besides*; as παρὰ τὸν νόμον, is *contrary to the Law*, Act. 18. 13. and παρὸ εὐηγγελισάμεθα is either *contrary to* or *besides what we have preached*, and παρὸ ὃ παρελάβετε, *is contrary to or besides what ye received, or rather to what ye have otherwise received*, namely than as the false Apostles taught them, *Gal.* 1. 8, 9. And so the sense is, that these false Teachers should or would bring in damnable Doctrines or Heresies contrary to or besides (that is differing from) the forementioned Scriptures, swarving from or opposing their sayings. And such we find (and have mentioned some of them, and we may instance in more) brought in and maintained by the Papists. Now the false Prophets of old among the people, to whom these false Teachers are compared, and made to answer (as the words ὡς καὶ ἐν ὑμῖν ἔσονται, *even as there shall also be among you false Teachers*, imply) were oftentimes the greatest and Prevailing party of the Prophets among the people; such as the generality, even the Kings, Princes, and multitude of the people usually followed, as appears in *Isa.* 9. 15, 16. and 29. 9, 10, 11. *Jer.*

5. 31. and 14. 13. and 23. 9, 30, 31, 32. and 26. 8, 11. *Lam.* 2. 14. and 4. 13. *Ezek.* 13. and 22. 25, 28. *Zeph.* 3. 4. And thence it was that the true Prophets were evil ſpoken of and traduced, yea, Perſecuted and ſlain by them; as if they had been falſe Prophets and ſeducers, as is to be ſeen in *Jer.* 2, 30. and 20. 2. and 29. 26, 27. and 37. 13, 14, 15, 19; 38. 4, 6. *Mat.* 23. 29, 30, 31, 37. *Act.* 7. 52. Even as here the falſe Teachers are ſuch, and ſo received as that the מרבים, the multitude, or many it's ſaid ſhall follow their pernicious ways, ſo as the way of truth which is agreeable to the Scriptures of the Prophets, and the commandments of the Apoſtles, ſhall be evil ſpoken of, reproached and caſt out as Hereſie; as the Church of *Rome* and it's Teachers caſt out the commands and ſayings of Chriſt and the Scriptures in many things, and the way that is agreeable thereto, accounting it Hereſie, and them that ſtick thereto Hereticks. Now it was the way of the falſe Prophets whom theſe falſe Teachers, which in theſe laſt days men have heaped up or multiplied by heaps to themſelves (that is in abundance, as the Apoſtle *Paul* propheſied they would do, 2 *Tim.* 4. 3.) do imitate; that they uſed to ſay that they were the perſons that had the Law with them; and that therefore were to be liſtened to and followed, as thoſe to whom the Interpretation of it were committed, and from whom it was to be received, and that the true Prophets (who clave to God and his word indeed) were not to be hearkned to, but perſecuted and puniſhed for contradicting them. That this was the way of thoſe falſe Prophets, is evident in that they ſaid, *we are wiſe, and the Law of the Lord is with us*, Jer. 8. 8. Juſt thus ſay the Church of *Rome* and it's Teachers, we are the wiſe men, we have the Law and Scriptures with us, we are the true Interpreters of it, and ye muſt take it from our mouths. But the Prophets of God reproved thoſe falſe Prophets and the people as joined with and led by them, ſaying *how ſay ye we are wiſe and the Law of the Lord is with us---the wiſe men are aſhamed---for lo they have rejected the word of the Lord, and what wiſdom is there in them*? Even they that ſaid they were wiſe, and that the Law of the Lord was with them had in truth rejected the word of the Lord, and therefore were deſtitute of true wiſdom, *and dealt falſly from the Prophet to the Prieſt*, verſ. 9, 10. Even ſo the Church of *Rome* and it's Teachers reject the word of the Lord, as is evident in the inſtances we have given, and yet they ſay the Law, the Scriptures and it's Expoſition are with (that is, belong unto) them. They are they from whom men muſt receive it, and upon whom they muſt depend for it. Yea, they do as the falſe Church in *Iſa.* 48. 1, 2. is ſaid to have done; who *make mention of the name of the Lord, but not in truth nor in righteouſneſs; though they called themſelves of the holy City*, that is in effect, the holy Catholick Church. The like is

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timated of them in *Jer.* 18. 18. where the persecutors of the Lord's Prophets that were such in truth, yet said of themselves, *come let us devise devices against Jeremiah*, and add, as if they had thence authority to do so, *for the Law shall not perish from the Priest, nor counsel from the wise, nor the word from the Prophet.* Now when we see or may see by the Scriptures of truth, and the testimony of the Holy Spirit in them, that there should be false Teachers among the Christians answerable to the false Prophets among the *Jews*, that would bring in Doctrines swarving from the Scriptures; and find that the Papists and their Teachers evidently do so, their challenge of authority to be the sole Expounders of the Scriptures should nothing move us, while we see that they therein walk in the steps of the false Prophets, especially seeing also that they challenge an authority which the Holy Ghost hath not given them, nor directed his followers any where unto. For the Holy Ghost himself who led the Apostles *into all truth*, Joh. 16. 13. doth not in any Scripture testifie to us of *Rome* or the *Roman* Church, that we should derive our Faith from her, or resolve it into her or her Doctors, more than into any other Church. The Apostle *Peter* whose authority they pretend to have committed to them (but without any evidence of the holy Scriptures) and whose Successors they tell us their Popes or Bishops are) could not leave more authority to them than he had exercised himself. Now we find him expressly preferring the authority of the Scriptures before his own saying or testimony as to the resolution of other mens Faith. Yea, he as well as other Apostles proved his sayings by the holy Scriptures, as is evident in his Epistles, 1 Pet. 2. 6, 7. and 3. 10, 11, 12. and obtruded nothing upon men on his own authority barely, as the Popes presume to do. He calls *the word of Prophesy a more sure word*, than what he related of his own knowledge, 2 Pet. 1. 16, 17, 18, 19. and instead of directing the Believers after his death to the Church of *Rome* and her Bishops (which surely he would and ought to have done had he known of any power given of Christ to her or to them, for resolving mens doubts, and determining their Faith, and exercising a dominion over mens consciences, more than to other Churches or their Bishops) yea, or directing them to himself more than to the rest of the Apostles, when he forewarned them of false Teachers & Scoffers that would come in the last days: He stirs up the Believers minds to remember the words of the Prophets, and the Commandments of the Apostles of our Lord and Saviour. He saith not his own Commands, or his rather than of the other Apostles, but indefinitely of the Apostles puting in himself with them as one of the same rank, and of no superior rank or authority among or over them, much less doth he say that we should after his death betake our selves to

the Church or Bishop of *Rome* for our direction, guidance, and preservation from the Error of the wicked, but directs us to the Scriptures of the Prophets and Apostles, the things spoken and commanded in and by them. He thought not of the Lord *Peter*, or the Lord *Pope*; nor signified that the rest of the Apostles stood in relation more than himself to any man as their Lord, but only to him who is the Saviour. Yea, and the Lord Jesus himself when afterward he appeared to *John* in the Isle of *Patmos*, and gave him visions and revelations of the things that should come to pass in the world, and unto the Churches, directed him not to bid us go to *Rome* for resolution of our hearts in the matters of God, and in what concerns our preservation in his truth; but he in his several Epistles to the Churches bids, *Let him that hath an ear hear what the Spirit saith to the Churches.* He bids not, *That he that hath an ear should hear the Churches simply?* no, nor yet *what the Spirit saith in the Churches*; much less saith he, *Let him that hath an ear hear what the Church of* Rome *saith*, or, *what her Bishop as an heavenly Oracle, or the Spirit, as either in it or him, as Infallibly tied to his Chair, should dictate to us.* And yet (which is very considerable) this Book of the Revelations, according to the most authentick testimonies of Antiquity, was written after the Deaths of all the other Apostles, and its probable at least, that he lived not long after it himself who was the Penman thereof; and therefore if there were any judge or orderer of mens faith infallible to be looked to by all Churches, besides the holy Scriptures of the Prophets and Apostles, or any Infallible Interpreter of them above the rest to be taken heed to, it had been the proper place and time surely for Christ the faithful and true witness of God, the *Amen*, the firm and sure friend and Pastour of his Church, to have signified who it is, and directed the Church, and every one that hath an ear to hear, and hearken to him, but neither when he was asked, or there was a strife among the Apostles who of them should be the greatest; did he tell them *Peter* should be their Prince and chief among them, nor did he direct them here to any Successor of his at *Rome* or elsewhere, as an infallible Guide and Head to them: no, there is no other Director as to matters of Faith and Worship, directed to of God by his Holy Spirit in any Scripture as our absolute and infallible Guide, but only the Spirit himself as speaking in and by the Scriptures to the Churches, what the Scripture saith, being called the saying of the Holy Ghost or Spirit, as is to be seen, *Heb.* 3. 7. and 10. 15. *Act.* 28. 25. And surely they are guilty of horrible Idolatry that prefer the Testimony, Word, or Determination of any person or persons, Church or Bishop, before or above; yea, or but as equal with the testimony of the Holy Ghost, to cast by his sayings or commands, to listen to,

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and be ruled by men, in indeed to have the fear of God taught us by mens precepts, and in vain to honour God, or worship him, which was the fault of the Jewish Church, reproved by the Holy Ghost in the Prophet *Isaiah*, for which also he threatned to give up their wise and prudent men, on whom the people leaned, to an infatuation of their understandings, *Isa.* 29. 9, 10, 11, 12, 13, 14. and the fault charged by our Saviour on the Scribes and Pharisees, and the Jewish Church, as depending on them, *Math.* 15. 1, 3, 7, 8, 9. Mark 7. 6, 7. to *vers.* 13. and it will be as great or a greater evil in us, than in them if we make our selves guilty of it, in as much as God having now spoken to us by his only begotten Son, hath declared his Name more plainly and expresly than he had done in former ages; and therefore greater heed and acquiescence in his words and sayings, is expected from us; for us then to forsake the fountain of Living waters, (which is Christ speaking in his Servants, the Apostles and Prophets in the Scriptures) to dig up Cisterns, broken Cisterns, (as all men with their inventions and decrees, and all their authority and power that are not his, are) would be a more astonishable madness, than what of that nature was practised under *Moses* and the Prophets by the Church of *Israel*, *Jer.* 2. 12, 13. Our Saviour in the Relation of the Rich man, and *Lazarus* introduces *Abraham*, directing the Rich mans five brethren to *Moses* and the Prophets, and not to the Jewish *Sanhedrim* or High-Priest, or any other persons claiming an infallible authority distinct from them (though they might have had more colour by far for claiming such a thing, either from that in *Deut.* 17. 8. 11. 13. appointing men in case of doubt or controversy to stick to, and observe the determinations of the High-Priest, or chief Ruler of the People; or from that promise in *Isa.* 59. 21. where God promiseth to put his Spirit upon *Zion*, or some persons in it, and his words into their mouth, so as to continue it from generation to generation, than any the Pope or the Church of *Rome* can shew for their claim, yet I say *Abraham* directs them to no such person or persons, but onely to *Moses* and the Prophets) and if he so directed them then, surely now that we have Christ and his Apostles also added as a compleatment of the revelation of Gods mind and will, and as infallible Interpreters of *Moses* and the Prophets, it behoves us to take heed to them, as speaking in their words and writings, and not to neglect or refuse them under pretence of insufficiency in them to direct us now aright, without some other infallible Guide that he no where directs us to, to determine us. And that *Rome*, or her Head the Pope, is not Infallible in her doctrine of Transubstantiation (the thing last insisted on) is evident from hence, that *Gelasius* one of their Popes or Bishops, hath taught the Church that the bread in the

Sacrament

Sacrament is not *annihilated* or *substantially* changed in its nature or substance: and others of them have taught and determined that it is substantially changed, so as the flesh of Christ it is that is eaten and born with the Teeth of the Communicants, as in the *Lateran* Council was defined, and in *contradictories* one part must needs be false, which things duly considered, may imbolden us to reject the Pleas and pretence of that Church as more groundless Usurpations & Incroachments, by which they pervert men from the right ways of God, which our Lord Jesus hath delivered to us.

Nay, our Lord Jesus in the Book of the Revelations, instead of directing us to *Rome*, doth clearly call us off from it, and hath revealed that to us concerning her, which being taken heed to by us, will admonish us to flee from her, for by the concurrent consent of Interpreters, as led to it by the Scripture it self, compared with the state and condition of *Rome*: it is *Rome* deciphered in that Book, not by the Name of *Jerusalem*, the beloved City of God, in the light whereof the Nations of the saved should walk, but by the name of *Babylon*, the Enemy of *Jerusalem*, and her Inhabitants, and the subject of the deepest died sins, and heaviest judgments mentioned in that Book. Yea, the Papist writers themselves are also forced to confess the truth hereof it is so palpable and evident, (yea, rather than they will not prove St. *Peter* to have been at *Rome*, *Babylon* shall signifie *Rome* too in his 1. Epistle 5. 13.) surely she was the City that then ruled over the Kings of the Earth, and was built upon seven Hills or Mountains, and that's the City called *Babylon*, *Rev.* 17. 9, 18. and its evident that she ruled over the Kings of the Earth, not only in her Pagan, but also as much or more in her Papal State, wherein their Popes or Bishops have exacted Homage of them, made them kiss their Toes, hold their Stirrups, wait at their Doors, and do things far below their Majesty and Grandeur in subjection to them. Now in all that Book no good is spoken of *Babylon*, nor any direction is given to Gods people, the followers of the Lamb to resort to her for any thing, but much is spoken of its Wickedness, Whoredom, Idolatry, Bloodiness, while it remains, and of its woe and misery irreparable in its fall, as that that shall for ever Perish, with express and vehement command to Gods people that are in her, to come out of her, lest pertaking with her in her sins, they should also pertake with her in her Plagues, *Rev.* 18. 4. which one consideration also quite overthrows that corrupt interpretation that would confine what is said of her to her Heathen state only, as the Papists to excuse themselves do, or rather to blind themselves from seeing their own guilt; for if it were so then, she should have found her not as a City or Harlot destroyed for ever; but by a glorious Metamorphosis or dispossession

ſion of the Spirit of Whoredom, and Reſurrection from her falls in Heathenism, changed into the holy City, or the Lambs Wife, whereas there is not the leaſt intimation of any ſuch thing, but a vehement aſſertion of her ſinking like a mighty ſtone in the waters, never to riſe again, *Rev.* 18. 21. whence it is evident, (which I ſhall mention as a farther diſtinct charge, and a farther inſtance not only of her fallibility, but alſo that ſhe is fallen ſoully already in that it is thereby evident) That

7. She is guilty of Idolatry, for that's it that in Scripture is repreſented by Whoredom; and ſhe is called the great WHORE, and the Mother of Harlots, and abominations of the earth. And ſhe is certainly as great a WHORE from Chriſt, as ever the old *Babilon*, or the old Pagan *Rome* was, and more truly ſo alſo, being not ſo eſpouſed to Chriſt in her Pagan ſtate as ſince ſhe turned Chriſtian. Indeed ſhe is a Myſtical WHORE, corrupted from the purity of the Faith and Worſhip of God in Chriſt, yet giving out herſelf to be a Queen and Lady, the Queen or Darling of Heaven, the only Catholique and Infallible Church. In her Pagan ſtate ſhe was more openly and groſly a Harlot, a groſs Idolatreſs, and there was not Myſtery writ on her forehead; but now as very and as arrant an Harlot or Idolatreſs as then, but more ſpiritually ſuch, and under finer pretences. That we may make good this charge againſt her, let us firſt inquire and take notice what Idolatry is in the Scripture language. For as it is no asking a mans partner whether he be a Thief, ſo neither will the Adultreſs confeſs her ſelf to be ſuch a one. *but ſhe eateth and wipeth her mouth, and ſaith I have done no wickedneſs*, Prov. 30. 20. Now Idolatry in the Scripture language is with reference to the worſhip of God what Fornication or Adultery is among men; therefore it's often compared to and illuſtrated by the practices of Whores and Harlots, as in *Jer.* 2. and 3. *Ezek.* 16. and 23. and ſo as ſhe is a Whore that takes into the bed of love with her, and proſtitutes herſelf to any man that is not her husband eſpouſed and married to her, whether it be her ſervant, friend, or a ſtranger; ſo he is an Idolater that falls down, and gives religious worſhip to any beſide the true God, whether it be with the heart-worſhip only, or whether alſo or only with the body. In the former way Covetouſneſs is Idolatry, becauſe it's a putting riches in the place of God, as to inward eſtimation of, affection to, confidence in them, *Ephe.* 5. 5. *Coll.* 3. 5. Some alſo make their Belly their God, and commit Idolatry therewith, while they prefer their Belly before God and his favour, and love in Chriſt, or his word and Spirit directing us to worſhip him, and walk with him rightly in and by Chriſt, *Phil.* 3. 19. whether by the Belly be meant the groſſer appetites and brutiſh ſenſual luſts in gluttony, drunkenneſs, intemperance,

perance, unchastity and the like; or else their own wisdom, understanding and will, the Belly being often used to signifie and put for the inward man or heart, and what is therein, as in *Job* 32. 18, 19. *Job.* 7. 38. *Job* 15. 2, 35. and 20. 15, 20. *Pro.* 18. 8. and 26. 22. Now that the Church of *Rome* is guilty of Idolatry in these or some of those ways of it, what can be more evident. For her covetousness is insatiable grasping or gaping after Crowns & Scepters, Kingdoms, and Dominions, so (as was said of the *Caldean Babilon*) *that she enlargeth her desire as Hell, and is as Death, and cannot be satisfied, but gathers to her all Nations, and heaps up to her* (as far as she can) *all people*, Habak. 2. 5. and this that she might be enriched with their worldly riches and treasures. So as it may be said of her, that she *is abundant in treasures, and in the measure of her covetousness*, Jer. 50. 13. Yea, and (was said sometime of *Jehoiakim* in *Jer.* 22. 17.) *that her eyes and her heart is not but for her covetousness, and to shed innocent blood.* Thence the Proverb, *omnia* Romæ *venalia, that all things may be sold at* Rome *for mony*; and the very Letters of her name are the Initials of *Radix Omnium Malorum Avaritia.* And as for her Voluptuousness, Uncleanness, Sodomy, and Filthiness, their Church and City is too notoriously full of such things, witness the lives and doings of diverse of their Popes and Bishops, and their taking mony for the open maintainance of Stews and Brothelhouses, and for her preferring her wisdom, will, and inventions before the word and appointments of God and Christ, What is said before may in part give evidence. So that in these things she is a notorious Idolatress, though as if we aske any of the covetous, Epicures, or Self-conceited Persons, whether they be Idolaters, they will deny it stiffly, and if we charge them therewith, they will be angry; so it is with *Rome* and her Church also. But again, the giving external religious undue adoration to any thing or person that is not God, is Idolatry, as is evident from the Scriptures. For so the falling down to the Molten Calf and worshipping or adoring it, is called Idolatry in Psal. 106. 7. though it was professedly in honour of *Jehovah*, *Exod.* 32. 5. so also was the falling down to the Stock and worshipping it in Isa. 44. 15. And God in the second Commandment forbids both the *making to our selves any graven or carved thing* [פסל] *or the likeness of any thing* [תמונה] *in Heaven above or in the Earth beneath*, &c. so as to fall down to and worship it. Yea, in the *Greek* it is οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσῃς αὐτοῖς, *thou shalt not bow down to it, neither shalt thou worship it*, either of them, viz. either to bow down to it, or worship it, is Idolatry, and forbidden to any similitude made any way, either by carving, graving, painting, or the like by men. And when the holy man *John* fell down to the Angel that shewed him the things revealed to him in the Revelations, he was twice forbid to do it, and bid to worship God, as

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implying that the worshipping or bowing down to the Angel was a derogating from and a sin against the Commandment that bids us to worship God. He might not it seems join the worship of an Angel to or with the worship of God. Nor is it said that he fell down [λατρεῦσαι] but only προσκυνῆσαι, to kneel down to or adore him. Yet it was a thing forbidden him as injurious to God and his worship, as intrenching upon his prerogative therein, and so certainly reducible to the sin of Idolatry; even as for a married woman to admit to bed to her some of her servants, though the chief about her husband, yea, though they be his familiar Friends, it would be Adultery as really as if she should admit meer strangers or enemies to him. Nor would it be an acceptable plea to him that she shewed therein the greater honour and humble respect to him that she loved his friends and servants so well for his sake as to admit them to bed with her also, and judged her self too low for his fellowship, and therefore thought it meeter to honour him after that manner, by contenting her self, at least sometimes, with them; hoping that way to make them her greater friends to him from whom alone she expects all her maintainance, though by their mediation she hoped to have more of it and much better. Nor would a King take it well that some Homage proper to himself, in which the kingly power is ascribed to him, should be given out of pretended respect to him, to some of his Nobles or Courtiers also. Now that the Church of *Rome* is grosly guilty of the giving this solemn religious prostration and adoration to those that are not God, is so openly and evidently true, that nothing can be more true. For what do they in worshipping God do unto him that they do not to the Virgin *Mary*, or to some other Creatures? Certain it is that neither the Virgin *Mary*, nor any of the deceased Apostles or Martyrs, or holy Men, are God; much less the Images, Pictures, or Statues of any of them; nor the Cross, or the Picture, or Image of it, no, nor the Picture or Image of Christ himself. Nor is the Bread in the Sacrament God, for that may be shut up in a *Pix* or Box, so as God cannot be. Yet to all these things and diverse more they fall down and worship them with that kind of worship forbidden in the words [οὐ προσκυνήσεις, *thou shalt not fall down to them*; προσκυνήσον τῷ Θεῷ, *worship God*] Yea, what worship the Idolaters used to perform to their Idols, graven Images, or Stock of a tree made a God to them, that they perform to others that are not God; that is, they fall down and pray to them to do such things for them, as only God can do, only they say not to or of them perhaps that they are their Gods. Nor will their distinction of λατρεία and λατρεία excuse them; for both are forbidden to any but God in a religious way of worship or adoration. Therefore the Heathens are faulted for *serving those things that by nature are not God*, Gal. 4. 8. Where the Apostle saith, not ἐλατρεύσατε but ἐδουλεύσατε, ye served or performed δουλείαν to those things that by nature are not God. They were no doubt guilty therein of Idolatry, though it's ex-

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preſſed by that kind of worſhip which the Papiſts by their diſtinction allow themſelves to give to what by nature is not God. As none of thoſe things before mentioned are by nature God. None of them can ſay that either Angels or glorified Saints, much leſs their Statues or Images are by nature God, by the Apoſtles deſcription of Idolatry, then in which he repreſents it as a giving λατρείαν to or ſerving religiouſly any thing that by nature is not God, they are concluded to be Idolaters. Yea, the words in the ſecond Commandment לא תשתחוה להם ולא תעבדם are properly, *thou ſhalt not bow down to them, nor ſhalt thou ſerve them.* For [עבד] is properly λατρεύειν, *to ſerve.* Yea, it may be obſerved that what the Papiſts do to the things that by nature are not God, is the ſame that our Saviour calls λατρεία. For they do προσκυνῆσαι *fall down to* and adore, or kiſs thoſe things before mentioned or ſome of them. Now when the Devil tempted Chriſt to do that to him, πεσὼν προσκυνήσεις μοι, or as it is in *Luk.* 4. 7. ἐνώπιόν μου *falling down if thou wilt worſhip or proſtrate thy ſelf to or before me* (which is what the Papiſts cannot deny but they give to the things above mentioned, they fall down to and kneel to or before them in their acts of religious worſhip) our Saviour repelling him with this, προσκυνήσεις Κύριον τὸν Θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις, plainly implies that, that that they call λατρεία, *a Divine worſhip* to be given to God alone, is contained therein. That the *Roman* Church then are Idolaters is evident, for they worſhip and ſerve thoſe that are not God, nor allowed of God to be worſhipped, or religiouſly adored and ſerved by us. Nay, I may ſay too truly that God hath given them (as was ſaid of his dealing with *Iſrael* formerly for their neglects of God, and lifting up themſelves in pride againſt him) *to worſhip the Hoſt of Heaven*, Act. 7. 42. only this difference there is, that the *Iſraelites* worſhipped the Viſible Hoſt, the Sun, Moon, and Stars, but theſe the Inviſible Hoſt, that is, the Saints, Angels, and Glorified Perſons; who as truly are the Hoſt of Heaven and not the God of Heaven, as the other was, though not ſo Viſible: and the worſhip of them as truly and really Idolatry, as the worſhip of the Viſible. Yea, they worſhip thoſe of whom there is leſs certainty that they are in Heaven, and ſo of whom there is leſs certainty that they are any way beneficial to men in the leaſt, than there is of the Viſible Stars, as *Thomas Becket*, St. *Francis*, *Ignatius Loyola*, and others, that probably might be no better Saints than *Annas* or *Caiphas* or ſome of our QUAKERS.

That they give religious adoration to them that are not by nature God and to their Images too, is too groſs to be denyed; and what kind of worſhip they give may be diſcerned in theſe inſuing inſtances that I ſhall here ſet down. Firſt in their Devotions to the Virgin *Mary*, who I am ſure is not by nature God. To her they pray, and of her they aske ſuch grants, as only proper to God and Chriſt to give; and to her they aſcribe moſt blaſphemouſly the ſame things that are aſcribed to God. As is to be ſeen in the

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insuing instances among many others. Even St. *Barnards* devotions joining the Virgin *Mary* with *Jesus* Christ are too full of this Idolatry, witness these following expressions.

Audi precor O plena gratiâ	*Hear I pray O thou full of grace*
Peccatoris hujus suspiria,	*This sinners sighs in piteous case,*
Et pro tuâ misericordiâ	*And for thy mercy me again restore*
Deo meo me reconcilia,	*Into favour with my God whom I adore,*
Mater bona. And again	*O good Mother.*
Tibi Mater sac acceptabilem	*Make acceptable O Mother to thee*
Peccatoris hanc vocem flebilem,	*The wailing voice of the sinful me,*
Redde mihi Deum placabilem,	*Make God with me to be appeasable,*
Ne se præstet inexorabilem	*That he may not be one inexorable,*
Quem offendi. I englisn it thus.	*Whom I have offended.*

And yet he is modest in comparison of some others who invoke Her by such titles, as

Reparatrix & Salvatrix desperantis animæ,	*The Repaires and the Saviores of Souls in despair,*
Irroratrix & Largitrix spiritualis gratiæ.	*The Bedewer with and Conferrer of graces that spiritual are.*

Another accosts her thus, *peccatorum Consolatrix, infirmorum Curatrix, errantium Revocatrix, Justorum Confirmatrix, desolatorum spes & auxiliatrix atq; mea promptissima Adjutrix*; that is, *the female Comforter of sinners, Healer of the weak, caller back of those that wander, Confirmer of the Just, the hope and helper of the desolate*, and saith the Devotionist, *my most ready Helper*. She is addressed to and prayed to also by the names of *Excelsa Domina, Salvatrix sæculi, Regina Gentium*, &c. *the high Lady, the Savioures of the World, the Queen of the Nations*. Which what are they but highly Idolatrous expressions contrary to him that said, *thou shalt worship the Lord thy God, and him only shalt thou serve*. But besides these, the very expressions of the Scripture directed and attributed therein to God himself, are applyed to her, as may be seen in the *Mary's* Psalter. So from the thirtieth (or according to our division of them, the one and thirtieth) Psalm they thus say to her. *In te Domina speravi non confundar in æternum, in gratiam tuam suscipe me, inclina ad me aurem tuam, & in mœrore meo lætifica me. Tu es fortitudo mea, & refugium meum, consolatio mea, & protectio mea; ad te clamavi cùm tribularetur cor meum. In manus tuas Domina commendo spiritum meum, meam totam vitam, diem ultimum*, that is, *in thee O Lady have I put my trust, let me not be confounded for ever, receive me into thy favour, incline thine ear to me, and in my mourning comfort me. Thou art my strenght, my refuge, my consolation and my protection; unto thee have I cryed when my heart*

was troubled. Into thy hands, O Lady, do I commend my ſpirit, my whole life, my laſt day. See here, is there not herein beſide the outward worſhip of the body, and the bodily act of invocation; a profeſſion of the moſt inward worſhip proper unto God, and moſt incommunicably to be reſerved unto him? Is there not here then groſs Idolatry and Blaſphemy, aſcribing to a creature that that is peculiar unto God. Of the like ſort is that in *Pſal.* 71. *Reſperge Domina cor meum dulcedine tuâ*, &c. *Beſprinkle my heart, O Lady, with thy ſweetneſs, make me to forget the miſeries of this life, ſtir up everlaſting deſires in my ſoul, and inebriate, or make drunk, my mind with the joys of Paradiſe*; and in *Pſa.* 46 *alias* the 47 thus, *Omnes Gentes plaudite manibus, pſallite Jubilo Virginis glorioſæ, quoniam ipſa eſt porta vitæ, Janua ſalutis, & Via noſtræ reconciliationis, ſpes pœnitentium, ſolamen lugentium, pax beata cordium atq; ſalus*, &c. that is, *ô clap your hands all ye Nations, ſing with a joyful voice to the glorious Virgin, becauſe She is the Gate of Life, the Door of ſalvation, and the Way of our Reconciliation, the Hope of thoſe that repent, the Comfort of thoſe that mourn, the bleſſed peace and ſafety of hearts*, &c. with reference to *Pſal.* 18. it is alſo ſaid, *Religioſi omnes honorate illam, quia ipſa eſt Adjutrix veſtra, & ſpecialis Advocata. Eſto refrigerium noſtrum glorioſa Mater; quia Tues totius Religionis mirabile firmamentum*, &c. that is, *All ye Religious men* (or Cloyſterers) *honour ye Her, becauſe She is your helper and ſpecial Advocate. Be thou our refreſhing, O glorious Mother of Chriſt, for thou art the marvelous foundation, or eſtabliſhment, of all Religion*; upon *Pſal.* 20. *Exaudi Domina, ſuccurre Animæ cùm deſeruerit corpus ſuum, mitte Angelum in occurſum ejus per quem ab hoſtibus defendatur, ſentiat in pœnis refrigerium tuum, & concede locum inter Electos Dei*, that is, *Hear O Lady, ſuccour my ſoul when it ſhall leave it's body, ſend an Angel to meet it, by whom it may be defended from it's enemies, let it feel thy refreſhing in the pains of* Purgatory, *and give it a place among the Elect of God.* And if this do not ſufficiently ſhew their guilt of Idolatry I ſhall add a paſſage or two that will ſhew it with greater Blaſphemy, as when they ſay in *Pſal.* 34. *Quia Domina humillima fuiſti, Verbum Increatum ex te carnem ſuſcipere coegiſti*, that is, *Becauſe thou, O Lady, waſt moſt humble, thou didſt conſtrain or compel the Increated Word to take fleſh of Thee*, and in *Pſal.* 36. *Mater Dei, inclina vultum Dei ſuper nos, coge illum peccatoribus miſereri. Mother of God, incline the countenance of God towards us, compel him to be merciful to ſinners.* But enough of this blaſphemous Idolatry with her. Yet all this and much more is to be found in that Pſalter of the bleſſed Virgin, ſaid to be made by their Seraphical Doctor St. *Bonaventure*, Biſhop of St. *Albans*, and one of the Cardinals of the holy (they might better have ſaid unholy) Church of *Rome*. And their Primer made for their children after the uſe of *Salisbury* printed with a privilege according to the Kings and Queens Majeſties Letters in the reign of Queen *Mar* is of like complexion with that Pſalter, as is to be ſeen in *Fox Martyro. volum.* 3. *pa.* 273. witneſs theſe among other paſſages.

Holy

Holy *Mary*,——*So comfort us in our Desolation,*
That by thy prayer and special Mediation
We may enjoy the reward of the Heavenly reign, &c.
And again, *The dolorous passion of Gods sweet Mother*
Bring us to the Bliss of Almighty God the Father.
Again, *O Thou meek Mother have mercy therefore*
On Wretches for whom thou hadst these pains all
Seeing thy Son that Vine-cluster pressed sore,
And from the pestilence of death eternal
Keep us by voiding the Fiend Infernal.
And join us with them that rewarded be
With eternal Life seeing the Deitie.

Nor only with Her do they commit this Idolatry, but with others also both Apostles and others of less worth, if not evil persons, as may appear from the same Primer. Whence they teach their Children to be such in Idolatry betimes; teaching them not only to say, *O Lord defend us always through the continual succours of St.* John *Baptist*; or with reference to the Apostles *Peter* and *Paul*, *Hear us mercifully, and grant that through the merits of them both, we may obtain the glory everlasting*; but also with respect to *Thomas* Arch-Bishop of *Canterbury*, murthered by occasion of contempt against the then King, this is said.

By the blood of Thomas *which He for thee did spend,*
Make us (*Christ*) *to climb whither* Thomas *did ascend.*

O Blasphemy! And with respect to St. *Nicholas*, *O God which hast glorified blessed* Nicholas, *thy holy Bishop, with innumerable miracles, grant we beseech thee that by his merits and prayers, we may be delivered from the fire of Hell.* To these I shall add some passages that Dr. *Moor* hath mentioned in his *Antidote against Idolatry* giving that in *English*, that He hath therein set down in *Latine* only. Being pieces of Devotion publiquely read or sung with *Stentorian* voices, as he phrases it, in their very Churches; as to St. *Cosmas* and St. *Damian* two *Quondam* Physitians, they thus sing.

O Medici piissimi
Qui meritis clarissimi
In Cœlis refulgetis:
A peste, clade corporum
Præservetis, & operum
Moribus nè langueamus.
Nec moriamur spiritu,
Sed Animæ ab oritur
Velociter surgamus,
Et vivamus in gratiâ,
Ad sacra Cœli palatia
Donec regrediamur.

O Physitians most pious
Who in merits being famous
Brightly in the Heavens do shine,
Keep us from pestilence noisom,
The bodies death; and also from
Bad manners, lest in them we pine,
Neither let us in spirit dy,
But from Souls death hastily
Let us rise again.
And that we may live in grace
Till to Heavens sacred Palace
We return to reign.

St.

St. *Francis* they beſpeak to this purpoſe.

Sancte Franciſce *properè veni. Pater accelera ad populum qui premitur & teritur ſub onere, paleâ, luto, latere, & ſepultos* Ægyptio *ſub ſabulo nos libera carnis extinctio vitio. Holy* Francis *come apace, haſten Father to the people preſſed and worn out under their burthen, the Chaff, the Dirt, the Bricks. Free us that are buried under the* Egyptian *ſand* (perhaps he may mean of Popiſh Superſtition) *the corruption of the fleſh being extinguiſhed.*

St. *Andrew* they court thus.

Tam nos foveto languidos,
Curâmq; noſtrî ſuſcipe,
Quò per Crucis victoriam
Cœli petamus gratiam.

Cheriſh us now who do languiſh,
Take care of us in our anguiſh,
That by the Croſs's victory
We may get Heavens favour high.

St. *Nicholas* to this purpoſe.

Ergo piè nos exaudi
Aſſiſtentes tuæ laudi,
Ne ſubdamur hoſtis fraudi
Nobis ſer auxilia.
Nos ab omni malo ducas,
Vitâ rectâ nos conducas,
Poſt hanc vitam nos inducas
Ad æterna gaudia.

Hear us therefore piouſly,
Who aſſiſt thy praiſe duly.
Againſt Sathans ſubtlety
Help us leſt He us deſtroy.
Let no evil us infect,
In the right way us protect,
After this life us direct,
And bring to eternal joy.

St. *Agnes* they addreſs themſelves to after this ſort.

Ave Agnes *Glorioſa*
Me in fide ſerves rectâ
Dulcis Virgo & dilecta
Te exoro precibus.
Charitate da perfectâ
Deum per quem es electa
Colere pie omnibus.

Hail Agnes *who glorious art*
Fro' th' right faith let me not ſtart,
O ſweet Virgin and dear Heart
With my prayers I thee intreat.
Grant to all men piouſly
That with perfect charity
They may worſhip God moſt high
Whoſe choice hath made thee ſo great.

St. *Bridget* they Idolize thus.

O Bregetta *mater bona*
Dulcis Ductrix & Matrona
Nobis ſer ſuffragia.
Naufragantes in hoc mari
Tuo ductu ſalutari
Duc ad vitæ bravia.

O our good Mother Bridget
Our ſhe Guide and Matron ſweet
Help us by thy ſuffrages,
Who are ſhipwrackt in this Sea
By thy conduct us ſafely
Bring to life eternal wages.

But

But St. *Catherine* is more largely Deified of them after this manner.

Ave Virgo Dei digna
Christo prece me consigna,
Audi preces, præsta votum,
Cor in bono fac immotum,
Confer mihi cor contritum,
Rege visum & auditum,
Rege gustum & olfactum
Virgo sancta, rege tactum,
Ut in cunctis, te regente
Vivam Deo purâ mente,
Christum pro me interpella
Salva mortis de procellâ,
Superare fac me mundum,
Ne demergar in profundum.
Ne me sinas naufragari
Per peccata in hoc Mari.
Visita tu me infirmum,
Et in bonis fac me firmum
Agonista Dei fortis
Præstò sis in horâ mortis,
Decumbentem fove, leva,
Et de morte solve sævâ
Ut resurgam novus homo
Civis in Cælesti domo.

Worthy Maid of God I greet thee,
By thy prayer for Christ bemeet me.
Hear my prayers, perform my wish,
In what's good my heart stablish.
Grant to me a heart contrite,
Rule my hearing and my sight.
Holy Maid, yea, tast and smell,
And my touch too order well.
That in all, guided by thee,
I may serve God with mind free.
With Christ for me intercede,
Save me from Deaths stormy dread.
Make me overcome the World,
Let me not to Hell be Hurl'd.
Oh let me not shipwrackt be,
By my Sins in this great Sea.
Visit thou me when Infirm.
And in goodness make me firm.
Thou strong wrestler with the Lord,
In deaths hour thy help afford.
When I say Sick Nurse and Chear me,
And from cruel death loos'd bear me.
That a new man I may rise
And may dwell above the Skies.

What they can desire more of Christ himself than they express in some of these, I know not, but yet besides all this and much more of the like nature, they have also enacted in their Councils, both in the second of *Nice*, and in that of *Trent*, that the very Images of Christ and of the Virgin, and of the Saints, are to be worshiped, and that to with the same kind of worship, as Christ and his Saints are worshiped with, point blank contrary to the second commandment which they therefore, as is before said, leave out of their Catechisms, them they kiss, and before them they uncover their Heads and prostrate themselves, to them they build Temples, and Altars, set up Candles, burn Incense and the like, pretending that that way they worship Christ and the Saints themselves, just as the *Pagan* Idolaters use to do, of whom *Origen* in his Answer to *Celsus*, saith thus. Ἔστιν ἰδεῖν τοὺς ἐπὶ σοφίᾳ μέγα φρονοῦντας καὶ Θεολογίᾳ ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου προσκυνοῦντας εἰς τιμὴν φῆσιν ἐκείνου· that is, we see sometime men that are in high esteem for Wisdom and Divinity, bowing down themselves to the

Image

Image of a corruptible Man, which they say they do for the honour of God; yea, and *Celsus* himself pleading for the worship of their Dæmons, and for their Altars and Statues, hath this Plea, Τὸν ἐν τοῖς μεγίστοις καὶ ὑψίστοις τιμηθέντα ἀ δεόντως δικαίως σέβων τὸν θεὸν· that is, may not he that worships God lawfully enough, worship him that receives authority from him, as pretending to worship the great & most high God, in worshiping those that were honoured by him. And again, Τιμῶν δὲ καὶ σέβων τοὺς ἐκείνης πάντας τί λυπεῖ τὸν θεὸν ἃ πάντες εἰσίν; He that honours and worships all them, what offence doth he to God (or how grieves he him) whose all are? how like to the Popish Doctors pleading for worshipping their Saints and Images spake that Heathen; yea, and that by erecting Statues, or making Images to them, with which they commit their Idolatry as the Heathens did with theirs, they act like them also, may easily be seen with those that will compare them: the Images of the Heathen used to be consecrated as we hinted before; and what Dr. *Moor* quotes out of *Minutius Felix*, jearing their Images, may well be applyed to them, when he saith, *Ecce funditur, fabricatur, scalpitur nondum Deus est. Ecce plumbatur, construitur, erigitur, nec adhuc Deus est. Ecce ornatur, consecratur, oratur; tunc postremo Deus est.* That is, lo, the Image or Idol is Molten, Wrought, or Graven, hitherto it is no God, it is fauldred, made up, and erected, neither yet is it a God, but when it is Adorned, Consecrated, and Prayed to, then at length it becomes a God, such kind of actions are done to the Popish Images to make them objects of Worship and Trust; as thus (as the same Doctor tells us out of *Chemnitius*) they consecrate the Image of the Virgin *Mary*. 'Sanctifie, O God, this Image of the blessed Virgin, 'that it may aid and keep safe thy faithful people, that Thundrings and 'Lightnings, if they grow too terrible and dangerous, may be quickly 'expelled thereby, and that the Inundations of Rain, the commotions of 'Civil War, and devastations may be suppressed by its Presence. The Image of St. *John* Baptist thus, 'Grant, O God, that all they that be-'hold this Image with reverence, and pray before it, may be heard in 'whatsoever straits they are in. Let this Image be the holy expulsion 'of Devils, the conciliating (or procurement) of the presence and assi-'stance of the Angels, the protection of the faithful, and that the Inter-'cession of this Saint may be very powerful in this place, who would not 'be drawn to adore such an Image as they are perswaded to be of so great 'advantage? yea, but the Consecration of Images, as in the Roman Ri-tual, published by two of their Popes since the Councel of *Trent* runs higher, being thus, 'Grant, O God, that whosoever before this Image 'shall diligently and humbly upon his knees Worship and Honour thy 'only begotten Son, (or the B. Virgin, or what Saint the Image relates 'to) may obtain by his or her Merits or Intercession, grace in the pre-

'sent,

'ſent life, and eternal glory hereafter. So that the Saints here are made fellow Sharers with Chriſt or God in the diſpenſing grace and glory to, or procuring it for us; and their very Images are great advancers of their beneficence. Is not this too like the Heathens, who aſcribed to their Demons or middle Deities the handing to us the benefits we receive in all outward enjoyments, as is to be ſeen in what the abovenamed *Celſus* pleads for the worſhip of them; nay, do they not exceed their Pleas, in as much as they attribute alſo to their Interceſſions, the giving of ſpiritual grace and eternal glory: I ſhall not inſiſt upon all the Rites and obſervances practiſed and allowed in the ſaid Church to their Saints and their Images, which are ſuch as one of themſelves: *Ludovicus Vives* plainly confeſſes ſuch likeneſs to the Pagan Idolatries therein, that he ſaith, *Non potest aliquod diſcrimen oſtendi, niſi quod nomina tantum & titulos mutaverint*; that is, that there can no difference be ſhewed between theſe practiſes and the Pagans to their Idols, but only that they have changed their Names and Titles; for whereas the Learned Papiſts will ſay, that they are not ſo ſilly as to think theſe Images to be Gods, or to be able to help us, what ſay they therein, but what the Heathens alſo ſaid of their Altars and Images. *Celſus* ſaith, If the Chriſtians condemn 'the Images or Statues of the Gods, becauſe that Stone, or Wood, or 'Braſs, or Gold, being wrought up by this or that Man into an Image, 'is not, nor cannot be God, γλοιὰ ἡ σοφία, τὶς γὰρ ἄλλος εἰμὴ πάνυ νήπιος 'παῖς ἡγεῖται θεὸς ἀλλὰ θεῶν ἀναθήμαλα καὶ ἀγάλματα· this is a ridiculous 'wiſdom, for who except he be a very fool or child, believes them to 'be Gods, but only things dedicated to, and the Images of the Gods: but as they thought that their Demons or lower God, were to be worſhipped by ſuch Statues and Images as repreſentations of them, or Mediums to which their preſence and divine vertue were affixed, in honour of the moſt high God, as his Miniſters of good things to us, who were therefore to be made propitious to men that they might convey good things from the great God to them, as is to be ſeen in the Pleas of the ſaid *Celſus*, ſo theſe think of the Saints and good Angels, and of their Images, and the anſwers that *Origen* gives to *Celſus*, ſhewing the reaſon why the Chriſtians made or worſhipped no ſuch Images, or worſhipped not God by them, will moſt of them be of the ſame force as to this practiſe of the Roman Church, as they were againſt that of the Heathen, and do clearly evidence that ſuch practiſes were diſallowed and rejected in his days by the then Chriſtian Church, though both the Virgin *Mary* and the Apoſtles were deceaſed long before, and were as much in glory, and in as good a capacity to help them then, as to help any now, and they needed as much then as ever, becauſe of their dreadful perſecutions that they then groaned under, for among other things, *Origen* tells *Celſus*, that the reaſon why the Jews and Chriſtians forbare ſuch worſhip of Idols and Images, was becauſe of

 that

that in the Law. 'Thou shalt fear the Lord thy God, and him only shalt thou Worship, and that thou shalt have no other Gods but me, thou shalt not make to thy self an Idol, οὐδὲ παντὸς ὁμοίωμα, nor the likeness of any thing in Heaven above, or in the Earth beneath, thou shalt not worship them, nor serve them, and because of that, thou shalt worship the Lord thy God, and him only shalt thou serve. With many other sayings which saith he do so deter us from Temples, and Altars, and Images, that we should rather chuse to die, than to defile our Religion with unlawful matters. And afterward granting that God may be known, and his only begotten Son, and that those whoever they be that are honoured of God with the title of Gods, or are made partakers of the Deitie, are different from the Gods of the Nations which are Devils. Yet he adds, οὐ μὴν δυνατὸν ἐστι καὶ γιγνώσκειν τὸν Θεὸν καὶ τοῖς ἀγάλμασιν εὔχεσθαι, *that it is impossible for one to know God, and to pray to Images*; and that it is not only a foolish thing to worship and pray to Images, but also to pretend or appear to do so, complying with the multitude, as certain of the Philosophers did use to do. Yea, & that they took heed with all care not to honour Images, lest by any means they should give occasion of believing that they were others Gods; 'and often asserts that the Christians refused ἄλλό τι σέβειν παρὰ τὸν ἐπὶ πᾶσι Θεὸν καὶ τὸν Πρωτοτόκον πασῆς κτίσεως λόγον αὐτοῦ, *to worship any thing else than the God over all, and his Word, the first begotten of every creature*, and 'that they did, ἀσχίστως καὶ ἀδιαιρέτως καὶ ἀμερίστως τὸν ἐπὶ πᾶσι Θεὸν σέβειν διὰ τοῦ μόνου προσάγοντος ἐκείνῳ Ὑιῷ, *worship the God over all by his Son, who only brings us to him, without Schism, Separation or division*. There was then no extending the acts of worship beyond God, and his blessed Word or Son; nor any belief entertained in the Church of the Virgin *Mary*, or any of the deceased Apostles, Angels, or other Saints, having any share committed to them in the office of Mediator, for bringing the worship of the worshippers unto God; or for imparting his grace unto them. No, these were then accounted strange and corrupt notions, if any such were as yet crept into any hearts, and they are evident Adulteries from the fidelity and loyalty or the simplicity of faith that we owe to God in and by Christ Jesus. The proper Apostacy of the last times foretold by the Apostle, 1 *Tim.* 4. 1, 2. as Reverend Mr. *MEDE* hath learnedly demonstrated in his Treatise upon that Scripture. Wherein he that will may see this argument excellently handled, and amongst other things, a large relation out of the eight Book of *Theodoret, de curandis Græcorum affectionibus*, of the Christians having then taken in the Saints and Martyrs into the place of the Heathen Dæmons, as among other passages, these words testifie, 'Eorum qui passim Dii ferebantur memoriam è mente 'hominum Martyres aboleverint. Suos mortuos dominus Deus noster in 'Templo pro diis vestris, i. e. dæmonibus iri duxit------ Pro Jovis liberiq; 'Patris solemnitatibus Petro, Paulo, Thomæ, Sergio, aliisq; Sanctis Martyribus,

'tyribus solennitates epulo populari peraguntur, &c. that is, the 'Martyrs have abolished the memory of those that were commonly 'accounted Gods. Our Lord God would have his dead brought in- 'to the Temples instead of your Gods, that is, the Devils, instead 'of the Feasts of *Jupiter* and *Bacchus*, the people now keep Feasts to '*Peter* and *Paul*, to *Thomas* and *Sergius*, &c. And what the Papists al- ledge of their doing all the same things that we Protestants do, but they do more also, is but all one in this matter, as if a Woman should say that she doth all things to her Husband that another honest Wo- man doth to hers, but she doth this more, that whereas the other ho- nest Woman yields her Body to her Husband only, and admits no other man into her Bed besides, she out of respect to her Husband, admits him and his Servants, and familiar Friends also. And as a wise Husband would scarce think that a good honour given or done to him by his Wife, no more will God take such adulterous embraces of the Saints, and their Images, and the like, as a good honouring of him, its like also as if the false Apostles and their fol- lowers should have pleaded against the true Apostles, and theirs that they did the same things with them, but they exceeded them, and did more; for they not only Baptized into the Name of Christ, but Circumcised too, and were Circumcised after the manner of *Moses*; nor did they only celebrate the Lords Supper, but also ob- served the dayes and times appointed in the Law; and surely there was more colour for their so pleading, than for these mens, for they had something formerly of Gods appointment to shew for them- selves, but these have nothing at all but many prohibitions there a- gainst to produce. Nothing said I? Yes, I remember the Plea of a Jesuite for the Picture of Christ (though nothing for worship to be given it, nor for worshiping the Saints and their Images) from the Apostles saying to the *Galathians* that they were Fools to turn to *Moses* law when Christ Jesus had been set forth and evidently cruci- fyed among them, the word saith he is προεγράφη, that is, was Pictu- red, and therefore they had the Picture of Christ drawn before their Eyes, even of Christ Crucifyed; surely the Jesuits was hard put to it for a proof that he was fain to fetch one from that word, by the same way he might prove that the Prophets of old were Painters and Image makers, because its said in *Rom.* 15. 4. ὅσα προεγράφη εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, and so it should be translated whatsoever things were Pictured aforetime, were Pictured for our Instruction, & he might have found the Pictures of other men besides Christ, though not of the Saints, unless such saints as some of them of the Roman Church may be, for *Jude* tells us of some that were προγεγραμμένοι, shall we read, Pictured out unto this Condemnation? *Jude* 4. ungodly

Min. Surely the Jesuit was either a man of little judgment, or which is rather to be judged of a profligate conscience that mattered not with what colours to paint over his matters, or else he would have waved such a proof for so bad a purpose, and have remembred that the Apostles and their fellow Labourers whither they did ἐγγράφειν or προγράφειν, ingrave or pourtray, yet it was οὐκ ἐν πλαξὶ λιθίναις ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις, not in Tables of Stone, as the Romish Picturers work but in the fleshly Tables of the heart, οὐ μέλανι ἀλλὰ πνεύματι Θεοῦ ζῶντος not with Ink or such like Paint, but with the Spirit of God, as the Apostle writes in 2 *Cor.* 3. 3. and with such a manner of drawing, I suppose their Picture makers have little or no acquaintance, nor indeed would it have deserved the title of Ἀνόητοι Γαλάται, Fooliſh *Galathians*; had the false Apostles only drawn them from a Christ Crucifyed as represented in an externally visible Picture or Image of him, wherein nothing but his body and flesh, or rather the external lineaments, proportion and complexion of it, could be represented, and so the shape of a man Crucifyed; nothing of his Deity and inward Virtue, as they deserved for being drawn from him, as Painted forth by the Spirit in the Gospel, to the eyes of their understandings, as the Son of God; and so as God manifested in the flesh, and baring our Sins in his Body on the Tree, and there through geting the victory over Sin, and death, and the Divel, which no Painters in matters of Stone or other Metals could draw to the Life, the other might rather offend them and give the false Apostles advantage against believing on him, than perswade to constancy therein, there being nothing but a Crucifyed man represented to them therein.

But I have been tedious in making good this charge; but therein I suppose I have abundantly discovered the truth thereof, that *Rome* Papal is as arrant a Whore as *Rome* Pagan was; nay, in one respect far greater and worse, for in those times she was not espoused to Christ as such, & therefore was not charged then as commiting adultery from him, or breaking Wedlock as now, that having been the Catholick Church, and her Faith that that was preached in the whole World, and she a famous Mother without it, yet she hath played the Harlot from him (like *Jerusalem* in *Ezek.* 16. 15.) as being corrupted from the simplicity in him to swarve so much from her loyalty to him and admit a multitude into the Bed of love besides him; yea, the Kings of the Earth also, with whom she hath truckt for their honours and riches, crowns and scepters, accommodating her self to their wills, that she might lift up her self by them, and get her will on them, as in the famous Story of her Bishop *Boniface*, chaffering with *Phocas*, who having Murthered his own Master *Mauritius*, and

his

his Children, was owned as Emperour in his ſtead by the ſaid *Boniface*, that he might (as he was) be made and declared by him to be the Univerſal Biſhop over all the Churches in Chriſtendom, upon a fond pretence never before thought on (its likely) that becauſe Chriſt ſaid to *Peter* that he would give him the keys of the Kingdom of Heaven, therefore the Biſhops of *Rome* (however unlike to St. *Peter*) and without any delegation of them by him in any of his Epiſtles or other ways of conveyance of them to them) muſt rule over all the Church in all after ages. A notable reward of *Romes* Whoredom with that Murtherer, but that may lead me to another particular charge agreeable alſo with the character given her (which alſo declares her to be the *Babilon* ſpoken of) by the holy ghoſt in the book of the *Revelations, viz.* That

8. The Church of *Rome* is not only a Whore and the great Whore, but a Bloody Whore too, elſe ſhe ſhould not be that *Babilon*, for St. *John* was ſhewed that ſo ſhe would be, for he ſaw her drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus, to his great admiration and amazement, and that in her was found the blood of the Prophets and of Saints, and of all that were Slain upon the Earth, *Rev.* 17. 6. and 18. 24. and indeed it may be doubted whither ſhe ſlew more in her Pagan ſtate, to raiſe and maintain her imperial dignity among and over the nations of the World, as to bodily ſlaughters in all her Wars and Battels, or more Souls ſpritually in raiſing her ſelf to, and maintain her ſelf in her Papal Empire. And again, whither ſhe made more Martyrs of Jeſus, or ſlew more in their bodys for confeſſing him to be the Son of God in her Pagan ſtate; or for confeſſing and cleaving to the ſimplicity and ſincerity of the Goſpel againſt her ſpiritual fornications from, and corruptions of it in her Papal ſtate, but in both ſtates and in both ways its certain that ſhe hath been and is notoriouſly guilty of Blood and Murther, for if no Idolater hath any part in the Kingdom of God and Chriſt, and they that depart from the ſimplicity of the faith to adulterate it with other mixtures, are thereby aboliſhed from Chriſt, as the Apoſtle ſaith of thoſe that were Circumciſed, *Gal.* 5. 2, 3, 4, 19, 20. 21. how ſhall not thoſe Millions of Souls which ſhe leads into thoſe Sins, as is above ſhewed, be ruined by her! and as for Murthering and Martyring the bodys of thoſe that cleave to the Sincerity of the truth, and witneſs againſt her corruptions, what multitudes hath ſhe Maſſacred and murthered! witneſs the *Albingenſes*, the *Waldenſes*, the *Hugonots*, (as they call them) in *France*, the Proteſtants in *Ireland*, the *Vallies* of *Piedmont*, &c. beſides the Multitudes burnt at ſtakes and otherwiſe Martyred, in *England*, *Holland*, *Spain*, *Italy*, *Germany*, and in almoſt all Countries, ſo that what the

Prophets

Prophets testify of *Jerusalem*, playing the Whore from the Lord, is too truely applicable to this Papal Babilon, for as *Jerusalem* was a bloody City, the City that shed blood in the midst of it, *Ezek.* 22. 2, 3. an Imperious Whorish Woman that slew Gods Children, and therefore was to be judged as Women that break Wedlock and shed Blood are judged, *Ezek.* 16. 20, 21, 30, 38. in her skirts was found the blood of the Souls of the poor innocents, and yet so impudently hardned as to deny her guiltyness, and plead I am Innocent, I have not sinned; *Jer.* 2. 34. 35. *I am rich, I have found me out substance, in all my labours they shall find no Iniquity in me, that were sin, Hos.* 12. 8. an Infallible Church. Just so is it with Rome, and as her Blood was, so this Churches is in the midst of her; She set, *and this sets it upon the top of a Rock, in the view of all Men, she poured it not upon the ground to cover it with dust, Ezek.* 24. 7. no surely, she was not ashamed of all her Blood and cruelty, though her sword devoured her Prophets, and slew the just, doubtless she said and justifyed it by her false prophets, that they were all mad men and false prophets whom she slew, Hereticks and Factious persons that would charge her with Idolatry and Whoredom from God, for worshiping him upon Hills and Mountains, and under green Trees, and some *Baalim* or matters with him, and therefore she endeavoured not to hide her murtherous doings. Just so this Church of Rome, a Bloody Harlot, both in respect of Soul Murther, and Body Murther in all her territories, yet she will justify her self by her Panders, her Priests and Jesuits, that she is Innosent, an infallible Church, under the conduct of an infallible Guide, her Bishop, that will not fail to lead her Members and Children to Hell and destruction. She will not yield that she commits Adultery from Christ, or that Saint worship, or Image Worship, or Host worship, or any Idolatrous or false worships, nor is she ashamed of those Bloody facts she hath done, she sets her Blood on a Rock, powers it not in the Dust to cover it, but justifies all, yea, glories in and gives publick thanks for her rare atchievments, and honours those that are actors in them, though they Murther Kings, endeavour to blow up Parliaments, fire Citys, The more mischief they do in her service, the more meritorious; she is Innocent, and not grieved, except it be because she can have her will no more, Massacre Hereticks no faster: but God will give her blood in his due time to drink according to all her Idolatries against himself, and Son, and Murthers done upon the Souls of Men, and upon the Bodys of his saints and holy ones, as is predicted in the Revelations, *He also will set her blood upon the Top of a Rock, that it should not be covered, therefore, thus saith the Lord God, woe to the Bloody City, I will even make the Pile for Fire great,* see *Ezek.* 24. 8. 9. Oh, who that looks upon her in the light of Gods testimony, can

can be deluded with her fair pretences, or reguard her devices, but will rather acknowledge the truth of what the Apostle *Paul* long since in his Epistle to that Church predicted would befal her, upon the course she hath since taken. For (to interpose by the way a third consideration.)

9. The Apostle in *Rom.* 11. 21, 22, 23. implyed or supposed her Fallible, contrary to her own boast of her self, and shews the way how she might come to fall, warning her of it. And indeed that way she is fallen foully, as therein was foreshewed together with what will befal her further. Let us view his words, they are thus, *Thou standest by faith, be not high minded, but fear. For if God spared not the natural Branches, take heed lest he also spare not thee (or neither in any wise will he spare thee) Behold therefore the severity and goodness of God, on them that fell, severity, but towards thee, goodness, if thou continue in his goodness, otherwise thou also shalt be cut off.* Now, who did the Apostle there speak and write to? Was it not to the Church of *Rome* (who were then Saints, but now all her Saints are dead and glorified Persons, no Saints living now in *Rome*, none that will own that name, or be acknowledged to be such. A sign they are fallen, for then the living members of it were Saints, but now there are no Saints in her, but they that are long since gone, but it was the Church of *Rome* that he speaks to) and so it is as if he had said, Thou Church of *Rome* standest by faith, that is, by an obedient dependance on God and Christ, in an hearty belief of his Gospel, cleaving to him, and his instructions, and commands, and holding fast the faith as delivered to thee. Implying, that otherwise she is Fallible, and might and would fall, and therefore it concerned them to take heed of high-mindedness, μὴ ὑψηλοφρόνει, mind not high things, have no high conceits of thy self; thou Church of *Rome*, if thou wouldst not fall, but keep thy standing, be not high minded, but fear. As implying, that if she grew high minded, and were puffed up, she would fall. For indeed *Pride goeth before destruction, and a haughty mind before a fall*, Prov. 16. 18. where Pride and High-mindedness then are found, and fear is laid aside, there a fall certainly and inevitably follows, even as falling from God and Christ as to a hearty dependance on him, and close cleaving to him, and to his will and directions in which they should be preserved, as that was the way the Branches came to be broken off, and *Israel* to fall by her iniquity. Jesurun *waxed fat and kicked, she waxed fat, grew thick, and was covered with fatness. Then he forsook God that made him, and lightly esteemed the God of his salvation; of the Rock that redeemed him he was unmindful, and forgot God that formed him, and moved him to jealousy with strange Gods, and sacrificed to Dæmons*, &c. Deut. 32. 15, 16, 17, 18. *According to their pasture so were they filled, and their heart was exalted; therefore they have forgotten me, and sacrificed to them that were not*

Gods,

Gods, to new Gods, &c. Hos. 13. 6. with Deut. 32. 17. They boasted that they were *Abrahams Seed*, and so in covenant with God, that it was impossible for them to be cut off, and to be rejected; they must alwayes be owned of him, as is implyed of them in *Mat.* 3. 8, 9. *Joh.* 8. 32, 33. An Infallible Church, not minding that as God said to *Moses*, He could have cut them all off generally with his judgments, and out of some one person of them, as *Moses*, he could have performed his promise to *Abraham*, *Exod.* 32. 10. raised up a seed to him, *that should be as the Stars for multitude, yea, out of stones*, as the Baptist saith, *Mat.* 3. 9. This High-mindedness and Pride leading them to boast, as so in covenant with God, and so to boast of God, as so ingaged to them, that they could not miscarry; and so of their Law and skill in it, and of their Temple and the like, led them into carelesness and fearlessness, and imboldened them to turn aside from Gods testimonies, and hardened them against the Calls given them by the Prophets, and by the Baptist, and by Christ and his Apostles, to repentance. And so they became blind with a conceit of their Infallibility or impossibility of falling, and so through unbelief they were broken off, *Rom.* 2. 17, 18, 19. *Jer.* 7. 4. and 23. 14, 16, 17. And of this therefore the Church of *Rome* was warned that she might have continued in Gods goodness, and it was positively threatned to her that otherwise she also should be cut off. But hath she taken warning, verily no? If there be a company of people in the World that are proud and high-minded, it hath been and are they. And that's another charge, That

9. The Church of *Rome* is a proud Imperious Harlot, for hath she not lifted up her self (in her Heads at least) above all that is cal'd God or worshipped, not only above Kings and Emperors, as is most notorious (as much above them as the Sun is greater than the Moon, as one of them expressed himself) but even above God and Christ, also in daring to dispense with his Laws and Precepts, and to set up their Decrees against them with a *non obstante*, or notwithstanding that God or Christ otherwise ordered or commanded. As in leaving out the second Commandment, and worshipping, and bowing down to Images, contrary thereto; denying the Cup to the people in the Sacrament. Nay, doth she not boast that her Priests can make God himself of a piece of bread or wafer? And is not that a wondrous unparallel'd height of Arrogancy to presume to do so, and a setting her above all that's called God or worshiped? For let reason or wise men judge. If as one said, *majus est Regem facere quàm regem esse*, it's a greater thing to make a King than to be one; must it not needs be a greater power to make a God than to be a God? If therefore they can make Almighty God, as they believe they do, Christ very God and very man. Do they not set themselves above him, and have it in their

power

power to make him or not; the effect therein, as they say, depending on the Priest's intentions, so as if he intend not to transubstantiate the Bread, it is not made into a God by him, though he say the words that make him. And if the ordinary Priests have such power, how great is his height that is the Head and King of them? But besides this, have they not arrogated to themselves the Title of the Catholick Church, and the promises made to the Church, as solely belonging to them? Though they have far less to shew for any promises to them more than to any other Church, than the *Jews* had to shew that the promises made to *Abraham* and his Seed pertained to them. Nor have they minded, that as God could have destroyed the *Jews* as to the generality of them, and yet have raised up Seed to *Abraham* to perform his promises unto. So God can leave and cut off the Church of *Rome*, and yet perform his promise of a Church to be given and preserved continually unto Christ; and to secure the Church built upon Christ, and humbly and sincerely cleaving to him, against the gates of Hell. Christs saying to *Peter*, *Tu es* Petrus, *& super hanc petram ædificabo Ecclesiam meam, & tibi dabo claves regni Cœlorum*, that is, *Thou art* Peter, *and upon this Rock will I build my Church, and to thee will I give the Keys of the Kingdom of Heaven*, &c. are not half so colourable a plea for the Popes and the Church of *Romes* pretences, as Gods saying to *Abraham* that he would be his God, and the God of his Seed after him throughout their generations, was for the *Jews* conceit, that they could never be broken off by him. For they cannot shew that *Peter* only had the Keys of the Kingdom, seeing all the other Apostles had the same power of binding and loosing mens sins as he; as the Primitive Doctors also acknowledged, and as is evident in *Mat.* 18.18. *Joh.* 20. 22, 23. nor that the Church of *Rome* was either the only or the whole Church built upon the Rock, which was not *Peter*, but Christ; unless St. *Paul* was a false Preacher in 1 *Cor.* 3. 11. and 10. 4. Nor can they find in Christ's grant to St. *Peter* any such clause, as to thee will I give them, and to thy Successors at *Rome* in all ages and generations, as we find to *Abraham* and his Seed after him the promises made. But this also is another evidence of their pride and arrogancy, exalting themselves above Christ and God, that they dare presume to inlarge his promises, and put in clauses of their own head into his Will and Testament, as well as alter and lay by his Commandments. A bold Imperious Harlot. It would be accounted a very presumptuous deed in a Wife to add such a clause into a mans Testament; for as the Apostle saith; *If it be but a mans Covenant or Testament, yet if it be confirmed, no man addeth thereto*, as they make bold to do to his who is God, *Gall.* 3. 15. But should we grant beyond any evidence or proof, that St. *Peter*

ter left his Keys to the Bishops of *Rome* successively; yet seeing Pope *Julius* the second in his expedition against the *French*, some ages since threw them into the River *Tyber*, saying, because St. *Peters* Keys would not do his work, he would betake him to St. *Pauls* Sword: how doth it appear that he and his Successors did not thereby loose them forever? When did Christ make any new ones, and give to him, or those that succeeded him? But herein also her excessive pride appears, in that her Bishops challenge both St. *Peters* Keys, and St. *Pauls* Sword; nay, both Swords, both the Civil and Sacred, or Ecclesiastical (for I think the truly Spiritual they care not much for, at least as to any true & right use thereof) that is, they challenge Dominion in Temporal matters, & usurp upon the rights of Kings & Princes, and to exercise a power in disposing of Thrones and Scepters, and making Civil Wars, as well as to rule over all Nations in Church matters. Never was there any Chuch or company of People in the World ranting it so highly, and carrying it so aloft, as this Church and her Bishops have done ever since they obtained of *Phocas* the high Honour he conferred upon them, to make them an amends for approving him in the Murther of his Master, in setling the dignity of Emperor upon him; and this suits well with the description of my story of *Babilon* too in the *Revelations*; where she is represented as *mounted upon a Stately Beast with seven Heads and ten Horns*, as being both exalted and supported therein by, and yet ruling and ordering the Imperial Power, *Sitting upon many Waters*, that is, ruling over many Nations, People, and Languages, gallantly deckt, and making all Nations drunk of the Cup of her Fornications; glorifying her self (instead of God and Christ) and saying, I sit as a Queen (as the Lambs wife, the Catholique Church, to whom all in all estates owe honour and subjection) *and am no Widdow* (Infallible, not forsaken of Christ, and so) *shall see no sorrow*; *the City that ruleth over the Kings of the Earth*, Revel. 17. 1, 2, 3, 4, 18. and 18. 7. Surely if pride go before destruction, and a haughty mind before a fall, then it cannot be but so proud and *Luciferian* a Church must needs fall too. If the Angel of the Church of *Laodicea*, because of his high boastings, that he was rich and increased with goods, growing thereby lukewarm, was threatned to be spewed out of Christs mouth, and what was said to him, was said to the Churches by the spirit, as implying that any of them falling into the like temper, must be so dealt with, except they repented, how can it be, but that this Church hath long since met with that doome, seeing shee for a long time, hath been far more Proud and Highminded, than that Angel was, and no less lukewarm or indifferent for the honour of Christ, so she may be but the Queen and Empress; especially also seeing she obstructs the way against her repentance; by pleading she is Infallible, and so needs no repentance: justifying by her Priests and Jesuits her self and her practices in all these vile and filthy miscarriages, doing therein (as was noted before) like *Jerusalem* of old, that

that would not acknowledge that she had transgressed, and scattered her ways to strangers, and had not obeyed Gods voice, but would against the most notorious and palpable evidences of her guilt, yet say she was not polluted, she had not gone after *Baalim*, or other Lords and Masters besides her own proper God. Even so it is with this proud imperious Church, she will lift up her self against all charges, and will not own her self guilty of Idolatry, or corrupt in her faith & worship; but will boast of her being the Church, the Catholique Church, the Infallible Church & talk of her Antiquity, Universality, Unity, & challenge all the Apostles, Prophets, Martyrs Confessors, Ancient Doctors, Councels, to be hers: when indeed & in truth in their true and genuine Doctrines, the Apostles, Prophets, Primitive Doctors and Councels, all condemn her. It is true she may in many things boast of her Antiquity, and so may the Devil and his Followers, who also can shew as great an Universality and Unity; for should he be *divided against himself* (as our Saviour saith) *his kingdom could not stand*, Luk. 11. 18. but, *non omne quod antiquum est, verum est, sed quod primum; not all that is ancient* (though of great latitude and extent, and at unity with itself) *but that that is the first, that is true and right*. So God was the first and before the Devil, and his truth was before error and falshood, and the Articles of the Christian faith were long before any noyse was heard of the Popes Supremacy, or being Christs Vicar, or of his having derived the Keys, or the Power over the whole Church from St. *Peter*, or of the Doctrine of Purgatory, or Transubstantiation, or their Merit of our works, or of Works of Super-errogation, or of the Cup being denyed to the People, or of the Latine Service or Prayers injoyned in an unknown Tongue, or of the Worship of Images, or Invocation of the Saints, or of whatever else is properly Roman, as distinguished from all other Professors of the Christian Religion. Which are so many gross and horrid Errors into which she is fallen, and from the charge of guilt wherein she cannot clear her self; *But though she wash her with Nitre, and take much Sop, yet they are and will be marked before the Lord*, as He said sometime to *Jerusalem*, *Jer.* 2. 22. and therefore also being so fowly fallen into Error and Iniquity, and not confessing and repenting, but justifying her self, and saying, in despite of all the most evident convictions, that she is innocent; it cannot be but that what God threatned to *Israel*, will also be her portion; and that in a far more dreadful and severe manner, that is, that he will plead with her, and execute upon her all the terrible Judgment written in *Revel.* 18. So as she shall be thrown down into the Pit of destruction with great violence even by the mighty hand of God, so as she shall be found no more at all; because she instead of owning her guilt, and repenting of her Idolatries, Blood-shed, Pride, and all her other Enormities saith she is innocent: and her lying false rophets dawb her up with their untempered Mortar, and see for her vain and foolish things, instead of discovering her

iniquity to turn away her misery. Yea, they see for her (as *Jerusalems* false Prophets did for her) *false buthens and causes of baniſhment of her, and all that cleave to her for ever from Gods preſence*, Jer. 2. 32. Lam. 2. 14. Rev. 18. 2. and she loves to have it so. For if any be convinced of her Errors, and proteſt againſt them, being converted from them, they ſeek if poſſible to murther and deſtroy them. As many have proved, and as Mr. *Anthony Egan* tells us they have endeavoured diverſe ways to do to him, ſince his converſion from them, and proteſts againſt them, and endeavours to reclaim any of them. But the time is haſtening, when as she is fallen into the Dregs of Impiety, Error, and Apoſtacy, from her Primitive Faith and Worship in its purity; multiplying as many falſe Objects of worship, as ever Pagan *Rome* did with her *Pantheon*; ſo she muſt becauſe of her obſtinacy and impenitency fall under Gods moſt ſevere and terrible Judgments forethreatned: that as she is become a very Sink of ſin and wickedneſs, ſpiritual and corporal, ſo she may ſink into an Abyſs of woe and miſery eternal.

10. In all that I have ſaid and ſhewed, it appears that ſhe is alſo a falſe Church, or a lying Harlot, ſo far is ſhe from being Infallible, though I ſhall evince it ſtill further in ſpeaking ſomething to what ſhe pretends very much as an undeniable proof of her being the true Church at leaſt. Namely the multitude of her Miracles wherewith She endeavours to eſtabliſh all other her Falſe doctrines and practiſes, as her doctrine of Images and Saint Worſhip, her doctrine of Purgatory, and of Tranſubſtantiation, and what not almoſt She pleads Miracles for confirmation of, and this being added to her other Notes of her Antiquity, Univerſality, and Unity, make her to glitter mainly in the eye of many ſimple people, concerning which, I may ſhew her to be a falſe lying Church too in a two fold reſpect.

1. In her pretending ſuch things as She calls Miracles, the ſignes and ſtrange wonders that ſhe boaſts of to be a good and undoubted note of a true Church owned of God, and that the doctrines which they tend to confirm are true; that this is falſe, we have manifold evidences. For,

1. The Lord himſelf by *Moſes* ſuppoſeth the contrary, when he ſaith, If there be a Prophet or a dreamer of dreams, and he give thee a ſign or a wonder, and that ſign, or that wonder come to paſs that he foretold of, ſaying, let us go after other Gods,---- thou ſhalt not hearken to the words that Prophet, *Deut.* 13. 1, 2, 3. Such ſigns and wonders then are no true Note, or ſufficient evidence of the rightneſs of a perſon, or of a people, that doth or liſtens to them that do them, or of the doctrines confirmed by them.

2. The Apoſtle *Paul* alſo tells us, that the man of ſin, that wicked one, whoſe coming is after the manner of Sathan, ſhall come with power and ſigns, and lying wonders, τέρασι ψεύδους, wonders of falſhood, partly ſo called, becauſe done to confirm falſhoods, and he ſhall alſo have a great number

number of followers after him, even the generality of thoſe that have not received the love of the Truth, that they might be ſaved, 2 *Theſ.* 2. 8, 9, 10, 11, 12.

3. And our Saviour himſelf warning his Diſciples of the falſe Chriſts, and the falſe Prophets, (which have been creeping into the world, and among the Churches ever ſince the Apoſtles time, ſuch their Antiquity) that ſhould ſhew great ſigns and wonders, ſo as to deceive, if poſſible, the very Elect; who being the feweſt, its moſt rational to ſuppoſe, that the generality of thoſe that have not Elect, or choſen out of the world, are deceived by them; and ſo that there is a great over-ſpreading univerſality of them alſo, and they at unity as to their following theſe Impoſtors and deceivers of them, by their great ſigns and wonders, *Math.* 24. 24, 25.

4. And in *Revelations* 13. we read of a Beaſt after whom the whole world wonders (ſo great the univerſality of his power, and of them that approve him unanimouſly) before whom a ſecond Beaſt ſhall do, or doth ſo great ſigns, and wonders, and miracles, as to cauſe fire to come down from Heaven in the ſight of the Beaſt, and in the ſight of Men; that is, he ſhall do ſuch things in the ſight or judgment of men, as do as clearly in their judgments teſtifie Gods approvement of him in what he propounds to them, as he did *Eliah*, when he cauſed Fire to deſcend from Heaven, and conſume his Sacrifice offered to *Jehovah*, and yet he is a falſe Prophet for all that, and his Image that he ſets up to be worſhipped, and all the Marks and Characters that he cauſeth people to take, by which they may be known to be the Beaſt worſhippers, and the worſhippers of his Image, it is certain are naught, and moſt diſpleaſing to God; who therefore threatens the worſhippers and receivers thereof with moſt dreadful puniſhments, *Rev.* 14. 9, 10, 11. and yet he by theſe Miracles, and other exerciſes of his power, cauſes them that dwell on the Earth to ſubmit thereto; yea all, both ſmall and great, rich and poor, to give ſome way or other an acknowledgment of it, ſuch their univerſality and unity therein. And its of great Antiquity, if the judgment of the moſt learned and judicious Expoſitors may be taken, who judge that the 42. months, or 1260 days of the contiuance of that Worſhip, ſignifies one thouſand two hundred and ſixty years, a day for a year, as is ſometimes the reckning of the Prophets, as in *Num.* 14. 34. *Ezek.* 4. 4, 5, 6. *Rev.* 13. 12, 13, 14, 15, 16. ſo that this worſhip hath been in the world, as Mr. *Mede* hath learnedly hinted in his Apoſtacy of the laſt times ſince between the Fifth and Sixt Century.

5. How early in the world began the Pagan Idolatry! how far and near did it ſpread it ſelf, and that for many ages and generations, the Nations of the world unanimouſly agreeing therein; for though its true that they worſhipped diverſe Gods, and had in ſeveral places different rites and ways of worſhipping, yet they might for all that be ſaid to have

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as great an unity and unanimity in their worship, as the Papists have, seeing they also worship divers Saints, and some of them are more peculiarly addicted to one Saint, and some to another, and observe divers aind different Orders in their different Devotions: some being of the Order of St. *Dominick*, some of St. *Benedict*, some of St. *Francis*, some of *Ignatius Loyola*, some Votaries to one Saint, and some to another. Now the Pagans also had their Signs and Wonders to confirm them in their Religion, by the operation and working of Sathan, witness what *Celsus* aforementioned writes of them, as it is recited by *Origen* to this purpose, 'Τί γὰρ δεῖ καταλέγειν ὅσα ἐκ χρηστηρίων, &c. what should I reckon 'up how many things partly the Prophets and Prophetisses (namely of 'the Pagans) partly other persons, both Men and Women, inspired with 'a Spirit, have divinely foretold, what strange and wondrous things they 'have drawn out of their secret Cells or Temples? how many things they 'have also foretold from the Entrals of their Sacrifices to those that have 'consulted them. How many things have been foreshewed by other 'Prodigies; to some there have also been granted manifest apparitions 'of the Gods, the life of men is full of these matters, how many Cities 'have been built by the direction of these Oracles! how many have e-'scaped Pestilence and Famines! how many Cities have Perished regard-'less or forgetful of their warnings! how many Colonies have been led 'out by their directions, and have been increased with great felicities 'while they have not neglected their commandments! how many both 'Princes and private Persons have fared well or ill upon these accounts! 'how many being troubled for want of Children, by taking heed to them 'have obtained their desires! how many have escaped the Anger of the 'Demons or devils! how many that have been Lame in their Members, 'have recovered their former soundness again! how many doing violence 'to their holy things, have forthwith been variously punished! some have 'gone out of their Wits, some have of their own accord confessed their 'evil facts, others have made away themselves. others have fallen into in-'curable diseases, nor wants there examples of some who have been kil-'led by a dreadful voice that hath proceeded forth from the cells or se-'cret places of their Temples. Such strange & wonderful things could that Heathen boast of, concerning his false Gods and their wicked Worship, as I might also mention some instances that St. *Augustine* speakes of in his tenth Book, *de civitate Dei Cap* 16. as of *Æneas* his Images going of themselves from one place to another, of *Tarquinius* cutting a Whetstone through with a Raisour, of a Woman with her girdle only fastned thereto, drawing a Ship that stuck so fast in the River *Tyber*, as it could not be moved, as a Testimony of her Chastity, and of another carrying Water in a sieve from the said River upon the like account: not to mention the strange things done by *Apollonius*, which *Philostratus* would make the world believe

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lieve might be equallized with the Miracles wrought by Christ. Surely these, nor any, nor all of these, were no good evidences that they were Gods Church, and that they, or their doctrine or worship were approved of him, though the Signs and Wonders seem not much inferior to what either *Theodoret* in his 8. Book before mentioned, relates of miraculous Cures done, or helps obtained at the Monuments of the Martyrs, or what some others have elsewhere related, as St. *Gregory*, or perhaps some of those things mentioned by St. *Augustine*, *lib.* 21. *de Civitate Dei*, *cap.* 8. 9. *&c.* But

2. Besides this there is another thing to be said to the Plea of the Roman Churches Miracles, that a great many of them are fained forged matters, and therein she is a lying false Harlot, to go about to gull Souls with her lying and false delusions, not but that those mentioned by St. *Augustine* or others of the Fathers, might many of them be true, and God might work many miracles at such places as were dedicated to the memory of the Martyrs, and of his holy servants, to draw people thereby to the belief and obedience of his truth, which they had confessed and suffered Martyrdom for, but doubtless Sathan and his instruments have also taken occasion thence, either to work by Gods permission diverse strange things, to punish those that therefore departed from the purity of the worship of God and Christ, or also to counterfeit and pretend what was not indeed wrought to draw the minds of People into deceit; I shall not search books for confirmation hereof, seeing if any man will vouchsafe seriously to peruse what the Learned D. *Stillingfleet* hath largly discoursed on this subject of their pretended miracles, he may be satisfyed sufficiently hereof, only I shall set down hear what the forementioned Fryer, Mr. *Anthony Egan*, in his recantation Sermon relates, which is to this purpose, That about seven years before his said Recantation Sermon made at *London*, *April* 6. 1673. a Priest near the City of *Limrick*, by name *William Sarchwel*, had for fifty shillings hired a Woman to pretend her self a Cripple from her birth, and that she had a revelation that if she dipt her self in such a Well while a Priest said Mass by the place, she should be recovered of her Infirmity, whereupon she came halting at a time appointed to the Well, and returned out of it as one perfectly cured, which became a miracle to the people, and both got to the contriver a vast some of Mony, and confirmed the People in their superstition, which he tells us, the said counterfeit Woman after some time upon some remorse of conscience, confessed to him, the said *Anthony Egan*, which he made her declare to the whole Congregation before he absolved her, as also he tells of a Fryer of great note and zeal, that told him that he was at a *Franciscan* Convent beyond the Seas, where was the Image of the

B. Virgin,

B. Virgin, made with a ſcrue in the head thereof, where they put in ſome water; and having a ſtring that came undeſerned to a place where the Fryers ſtood, when they thought the People had brought a good offering, then by the help of that ſtring they could unlooſe the ſcrue, and then the Image of the B. Virgin would ſeem to weep, and that was one of their Miracles which the relator ſaid was a great ſcandal to him, and that therefore he complained of it to the General of their Order, who anſwered him, that ſhould he make a reformation in that particuler, that Convent ſhould ſtarve, to which he adds that the Monks of a certain Convent put a like cheat upon St. *Barnard* by an inſtrument, carrying the Voice to the Image of the ſaid Virgin *Mary*, cauſing her to ſalute him with a *ſalve Barnarde* when he came into the Church, but he apprehending the Cheat, gave no other return to the complement but this, that it is aſhame for a Woman to ſpeak in the Church, but adds the ſaid Fryer *Ægan* of all the fine ſtories, commend me to this new Miracle they talk of for the confirmation of tranſubſtantiation, *viz.* that in a certain place in the King of *Spains* dominion, as the Maſs was celebrated, all the perfect effigies & proportion of a man roſe out of the hoſt, but when the People came too near that they might ſee the Miracle plainly, he Vaniſhed away, on which he only relates a remark made by a Facetious Perſon to the relator of it, you ſuppoſe, ſaid he, that it was Chriſt himſelf that appeared, and it ſeems upon the approach of the People he vaniſhed away, which is the only circumſtance to make the Story credible, for he might ſuppoſe the People were come to eat him, and ſo he vaniſhed, I ſhall add to it this remark of my own, that many of their Miracles are ſuch as will not abide the ſearch and tryal, but upon a near approach to that end, vaniſh into nothing but pretence and deluſion. Now if we put both theſe together, both that falſe Prophets, and Perſons of falſe Religion may do ſigns and wonders, eſpecially lying ſigns, and that many that are boaſted of in the Church of *Rome*, are the lying cheats and deluſions of their Prieſts, then will their Plea of Miracles be too far from evidencing them to be the true Church of Chriſt, that it rather argues them guilty of being a lying Church.

4. There is a brief character of the true Church and her Children in the book of the *Revelations*, by which we may better judg of the truth and rightneſs of any Church, than by any or all thoſe fair Pleas that *Rome* makes for her ſelf, namely, that the true Church and its Children, are that ſociety and company of men that keep the commandments of God, and the faith or Teſtemony of Jeſus, *Rev.* 12. 17. and 14. 12. But, now if we bring the Church of *Rome* to this teſt, I am ſure ſhe will be caſt, only let us mind that by keeping the

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Commandments of God, is meant both the careful obſervation of them, to walk after them, and alſo the holding them forth ſincerely and purely without corrupting them, that others may know and walk after them alſo, and by keeping the faith and teſtimony of Jeſus, is meant, the keeping it without ſpot or mixture of corruption with it, either by adding to, or taking from it. And ſurely if we take a little view of their carriage in either of them, we ſhall find them not a little faulty in both.

1. Firſt as to the keeping of Gods commandments, which of them do they keep in the ſences above mentioned, not the firſt, for they have other Gods in the Scripture Language, beſide the only true God, the maker of all things, in Scripture Language they are called other Gods, to whom men give that adoration that belongs to God, and unto whom they perform religious worſhip or ſervice, asking of and expecting from them what is proper to God to give; ſo the Calves made by *Jeroboam* to be ſacrificed to, though intended as mediums to worſhip the true God by, yet they are called Gods that he made to himſelf, 2. *King.* 14. 9. and ſo the golden Calf in the wilderneſs, though it was to *Jehovah* they pretended to Sacrifice & keep a feaſt by it, yet they were charged with changing their glory (that is their God) therein into the ſimilitude of an Ox that eateth graſs and ſo intimately of making a new God to themſelves, *Exod.* 32, 4. 5. *Pſal.* 106. 19. 20. now how many there are in the Roman Church, that according to thoſe Notions they make Gods to themſelves, it is not eaſy to determin. The Hoſt in the Sacrament they ſtick not to own as God, God-man, & to give divine adoration unto, inſomuch as one of their own Doctors acknowledges that the errors of thoſe that worſhip ſome Golden or Silver Statues, or ſome Images of any other materialls, for their God, as the Heathen worſhiped their Gods, or a Red Cloth hung upon the Top of Spear, as is reported of the *Laplanders*, or ſome live Animal, as of old the *Egyptians* did, were more tollerable than of thoſe who worſhiped a piece of Bread, as hitherto the Chriſtians have done all over the World, for ſo many hundred years, if the Doctrine of Tranſubſtantiation be not true. And that, that Doctrine is not true, we have as good evidence as Chriſt gave to his Diſciples, that he was not a Spirit, that is, we may handle and ſee it, yea, and taſt and ſmell it too, as was ſaid above, yea, we have the ſame that we have, that the Cup is not tranſubſtantiated into the New Teſtament, and we have no more authority from the Scripture that the Bread is Tranſubſtantiated, than that the Cup is ſo Tranſubſtantiated, nay, rather we have more ground to believe, that the Cup is changed into a divine writing, than that the Bread is changed into the Body, the very real and ſubſtantial Body of Chriſt. For

Fran. Coſter. Enchir. contro. verſ. Cap. 12.

it is expreſſy ſaid, this Cup is the New Teſtament, but it is not ſaid, this Bread is my Body, nor this that was Bread is become my Body, and for ought that appears to the contrary in the Text, his Body being viſibly preſent, he might point to, or ſpeak of it, in ſaying, this is my Body, as he ſpeak of the Temple of his body, when walkin the Temple, he ſaid to the Jews, *Deſtroy ye this Temple, and in three days I will raiſe it up again*; as our ſences tell us, the Cup is not the New Teſtament, but a Silver or Golden Cup or Challice, ſo the very ſame ſences tell us as plainly, that the Bread ſtill remains in the nature of Bread, *non ſubſtantiâ aut naturâ mutatus*, not changed in ſubſtance or nature into God, or into the perſon of God-man the Lord Jeſus, beſides, it is their own Doctrine, that the change of the Elements depend upon the Intention of the Prieſt, ſo that if the Prieſt intend not, in ſaying the words, to make the body of Chriſt, it is not the Body of Chriſt, but Bread ſtill, and then they are Idolaters that worſhip it as God, and who can be certain of the Prieſts Intentions? not to mention again the many Saints, both Hees and Shees that they give ſuch adorations to as belongs only to God, and ask ſuch things of, as God only can give, ſo that they are notorious tranſgreſſors of the firſt commandment of God, and keep it not, and as to the ſecond they are ſo far from keeping it, and act ſo groſly contrary to it, that they expung it out of their Catechiſms; The third alſo they groſly violate in their Doctrine and practice about ſacred oaths, diſpenceing with them, and looſing men from the obligation of them, enacting them by mental reſervations, and breaking ſolemn Oaths and promiſes, as in their breaking their promiſes with *John Hus*, and in the Popes diſpenſing with the Oath given by *Ladiſlaus* King of *Poland*, to *Amurath* the *Turkiſh* Emperour or grand Sultan, and cauſing him to break his Truce with him, to the great ſcandal of Chriſtian Religion and ſlaughter of the Chriſtians. The *Turk* himſelf appealing to Chriſt, if he were indeed God, to revenge the perfidious Perjury of the *Chriſtians* towards him, which he alſo did in the enſuing ſlaughter and deſtruction of them, but ſuch abuſe of Gods name, in diſſolving and diſpenſing with religious and ſolemn Oaths, yea, and with mens raſh ſwearing, they give allowance of in their Doctrines and treatiſes, as well as in their practices, yea, it was a thing that the above cited Fryer *Ægan* tells us, gave him one of his firſt diſguſts at their Religion, that when at his firſt being made a Fryer, he took one and twenty Oaths, and among them, that he would never come on Horſeback, that he would never ware ſhoes, that he would obey his ſuperiours in what ever he commanded, never examining the lawfulneſs of his commands; not to be aſhamed to beg, never to be out of his Fryers habit, *&c.* yet after all theſe oaths taken, his ſuperiour told

told him, that he muſt take his former garments and return in the ſame Poſture that he came in (which was on Horſeback, with Sword and Piſtols, and gay Apparrel) and go ſee his friends, though quite contrary to his oaths, from which he would abſolve him. If here was not a taking Gods name in vain, and a notorious leading men to debauch their conſciences, I know not what is: as for the fourth commandment, they keep not that, while they keep Markets on the Sabbath day, and leſs obſerve it than many of their own inſtituted holy days: the fifth commandment, how little they reguard their often abſolving Children from ingagements, to honour their Parents and obey them, yea, their ſtirring up Children ſomtimes againſt them, (as *Gregory* the ninth ſtirred up *Henry*, the Son, againſt his Father *Frederick* the ſecond, Emperour of *Germany*) and how often they have diſcharged ſubjects from their due allegiance and obedience to their lawful Sovereigns, & ſtirred them up to rebel and riſe in War againſt them; both our own Cronicles and the Hiſtories of other Nations do abundantly evidence. And then as for the ſixth commandment, their Murthering of Princes, and the many great Slaughters and Maſſacres, yea, deſtructions both of Souls and Bodies, occaſioned and cauſed by the *Roman* Church and her Biſhops, before hinted at, ſufficiently declare how little care they have thereof. That they little reguard the ſeventh, both their forbiding Marriage to their Prieſts, without any order or command of God and Chriſt to that purpoſe, nay, contrary to the expreſs permiſſion and allowance thereof of God in the Scriptures (for both our Lord JeſusChriſt himſelf choſe Married Perſons to be Apoſtles, at leaſt *Peter* was ſuch when he choſe him, for we read before, that of his Wives Mother, *Mark*. 1. 30. with 3. 16. Which he would not have done ſurely, had he judged a Wedded State incompatible or inconſiſtent with the Miniſtry which he inſtituted, yea, and that St. *Peter* and other Apoſtles, led their Wives about with them, when they were Apoſtles, is evident in 1 *Cor*. 9. 5. And the Apoſtle expreſly, both in his Orders about Biſhops, and in thoſe about Deacons orders, and much more allows, that they be Husbands of one Wife, and have their Children in ſubjection, which they would not have done, had they forbidden Marriage to the Biſhops and Miniſters of the Church, or judged it unfit for them, as theſe, according to his predictions of falſe Teachers, that would depart from the faith, do, 1 *Tim*. 3. 2. 4. 11. 12. with 4. 12. 3.) By which means they often put them upon the practice of uncleanneſs, whoredoms, furnications, and the like miſchiefs; and allow them to keep Concubines for Money; beſides, the Practice of Sodomy, even in the Popes themſelves, ſome of them, and the notorious Wickedneſs of one of their Cardinals, that wrote

Wrote & publiſhed a Book in commendation thereof, & their allowing publick Stews for Mony, even in *Rome* it ſelf, are ſufficient Proofs. And that they as little keep the eighth Commandment, their inſatiable covetouſneſs, and many frauds to get Mony, ſome whereof have by the way been hinted at, yea, their graſping whole Kingdoms to themſelves, from their lawful Princes, as they did a great part of *Italy*, yea, and *Rome* it ſelf from the Emperours to which they belonged, and our Kingdom of *England*, in King *Johns* time, and taking away by force the Kingdoms of ſome Princes from them, and giving them to others whom they have incouraged to get them from them, as appears in the Hiſtory of the *Albingenſes*, and the attempts of their Popes, and Sea of *Rome*, againſt our late Queen *Elizabeth*, are ſufficient demonſtrations, beſides, the moſt horrible theft of all others they are guilty of in ſtealing or taking forcibly from men the word of God, not ſuffering men to know or be inſtructed into that; therein taking away the key of knowledg, and ſhutting up the Kingdom of Heaven againſt them, and robbing their Souls thereof; a theft which God complained of in the falſe Prophets of *Iſrael*, when he ſaith, *Behold I am againſt the Prophets which ſteal my word every one from his Neighbour*, Jer. 23. 30. Againſt the ninth Commandment is all their reproaching and branding falſly, as *Hereticks*, thoſe that will not ſubſcribe to their corruptions, ſtirring up Princes and People againſt them, to make Havock of them. And that the tenth commandment is little ſet by, their Doctrine that denyes the firſt ſtirrings and motions of Sin to be Sins, and their Doctrine of venial Sins, and their inſatiable covetouſneſs, may be evidence enough, ſo that they are horribly guilty of not keeping the commandments of God, the like may be obſerved too, of their keeping the things given in commandment by our Lord Jeſus Chriſt, that they keep none of his commandments purely and incorruptly, for whereas he commanded Baptiſm into the Name of the Father, & of the Son, & of the Holy Ghoſt, they have corrupted that with many deviſes, as of oyl, & cream, & ſpettle, and the like Fopperies; his commandment of his Supper, to take and break and eat Bread, ſet a part with bleſſing to that purpoſe, and drinking the Cup in Remembrance of him, and as a commemoration of his death, they have horribly corrupted and changed into a ſacrifice propitiatory and unbloody, available for obtaining remiſſion of Sins, for the quick and for the Dead, and into private Maſſes, and half Communions, and the Pageantry of carrying the conſecrated Hoſt, as a God, in Proceſſion, the command of Preaching the word ſincerely they have exchanged into teaching for *Doctrines* of *men*, that is, their own precepts and deviſes, and his command about prayers and ſupplications unto God, they have corrupted by injoyning Prayers in

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unknown Tongue, and to others beſides God, even to Saints and Angels.

But what needed I to have been ſo larg in going over theſe ſeveral commandments, when the complexion of much of their divinity is a clear patronage of all manner of Sin and Naughtineſs, while they promiſe to men the pardon thereof, upon ſo eaſy termes, as the only being at ſome ſmall time before they dye, grieved that they have ſinned, though, without any real contrition of heart for it, or love to God, and ſo hearty ſorrow that they have offended him, as ſpringing therefrom, provided that they receive but the Sacrament, as they will have it, of their extream Unction, and the abſolution of one of their Prieſts, and have deviſed a Purgatory, in which, after death, they may be Purifyed, though they continue till death in their Sins, from the pains of which alſo, they perſwade men they may be ſoon delivered by the propitiatory ſacrifices, which they ſay they can, and do dayly make in their Maſſes, both for the quick and for the dead, and by the indulgences which are in the Popes diſpoſe, and which for ſuch ſums of Mony given to their Church-men, or for ſuch uſes as they preſcribe, as for the procuring Maſſes, Dirgies, and ſuch like fopperies they propoſe to ſale? what are all theſe deviſes of this covetous Church and its Church-men, but ways of making merchandiſe of mens Souls? and an incouraging them in and unto an impenitent breach of all Gods commandments all their days? for who that loves his luſts, and lives in any pleaſurable or profitable way of Sin, will much reguard the ceaſing therefrom, or any commands of God requiring it, ſo long as his guides and leaders, that pretend to have the keys of Heaven in their hands, aſſure them that if but an hour or two before their deaths, they confeſs their Sins, and are ſorry that they have endangered their Souls thereby, and be a little attrite or troubled for them, receiving abſolution from the Prieſt, and their extreme Unction, they may by the vertue of the Sacraments, to convey grace, *ex opere operato*, be ſecured againſt damnation? and be eaſed too in, and freed from their Purgatory pains, if they be but bountiful to their Church, and its Prieſts, by the benefit of their devotions, and the Saints Supererrogations? ſo that by this firſt part of the Touchſtone, they appear clearly convicted of being far from being an Infallible Church, yea, or a true and right Church of Chriſt, eſpecially, if we alſo take in what ſome of them aſſert, and their doctrine of probability, therefore, makes ſafe for all to believe, *viz.* that no man is bound of neceſſity to love God, but that is a work or frame of more perfection, without which, obſerving their Church Orders, and receiving their Sacraments, they may be ſaved. Surely by our Saviours doctrine, to love God is the firſt and great Commandment, and that

they

that teach that men may be saved though destitute thereof, cannot be under the commendation of keeping Gods commandments.

2. And as much faulty are they, with reference to the other branch of the character of the true Church, opposed to the false Church, or the Beast and his Image worshippers, namely, the keeping the faith or testimony of Jesus, which they keep not that corrupt it, and add their mixtures to and with it, as the false Apostles kept not the faith of Jesus, though they might hold as truths all the Articles of the Creed, and teach them to others, while they added thereto the necessity of being Circumcised, and of keeping the Law of *Moses* unto Salvation, no more than they would be commended for keeping for any ones use good and wholsome Wine commited to their custody and charge, who would indeed deminish nothing of it, but yet would mix with it some of those *Stygian* Waters, which had a poysonous nature in them, or other poysons whereby they might be made deadly to them that drink thereof; such a Person might indeed plead that he had kept by him all the Wine deposited with him, and took nothing of it away, yea, and that he gave out again all that other keepers of it, who keep it Pure, and give it out such as it is given, do, and something more, but I suppose with no likement or commendation of him that commits it to him for the benefit of those that will drink of it; just such keepers, that is to say, corrupters of the faith of Jesus, are the Papists and their Church. They retain with them indeed the whole Bible, and all the Gospel, and Gospel truths therein, but so as to keep them in their Bibles from the generallity of the People, that they may not read or hear them read to them, yea, and they retain with them, and possibly Preach to the People, and Teach them all the Articles of the Creed, at least in an unknown Latin Tongue, or if they also interpret them, yet to be sure, they teach them many other things, as matters of faith necessary to be believed by them, as much as any of the said Articles, though they be quite different from all that Christ and his Apostles delivered to the Church to be believed by us, as for instance, they teach that God the Father, and Christ, and the Holy Ghost, are one God in three Persons, to be believed on, and called upon by Men, but they corrupt that with this addition of their own, that the Saints also are to be called on, and that they ought to believe on them, to receive help by their intercessions, being worshiped by them; they teach that Christ is the Son of God and the Saviour of the World, that he dyed for our Sins, and offered up a Propitiatory Sacrifice to God for the whole World, but then they add and mix of their own therewith, that their Priests can & do dayly make him of a Wafer, and offer him up as an effectual unbloody sacrifice for the quick and dead to, and that they ought to believe and

expect to receive the forgiveneſs of their Sins through their Sacrificing him, a moſt horrible impiety and indignity to his Croſs and Paſſion, and the alone virtue and efficacy thereof, and a monſtrous addition to, and corruption of the faith, once delivered of God to the Saints in his Apoſtles doctrine. They hold and teach that Chriſt is riſen from the dead, and aſcended into Heaven, and ſits at the Right Hand of God, but they mix therewith, and teach their Children and Followers to believe, that the ſame very real Body that ſuffered and is in Heaven, is alſo dayly in the Hoſt at their Maſs, and is hung up in the Pix or Box that they put him into, and that they carry up and down when they pleaſe in Proceſſion, and that they really tear him with their Teeth and eat him, and therein they do what the Heathen *Cicero* abhorred to think of in their *Pagan* worſhip, for he ſaid, *quem tam amentem eſſe putas, qui illud, quo veſcatur, Deum credat eſſe?* that is, who thinkeſt thou is ſo mad, as to think that to be a God that he eats or is fed with? thoſe Papiſts are ſo mad as to think and teach ſo, they hold and teach that there is a Heaven to reward the righteous, and a Hell to Puniſh the wicked, and ſo our Saviour delivered in his faith or teſtimony, but withal they add, that there is a third place between both, called Purgatory, wherein Souls that are not fit for Heaven when they dye, may be purged, by enduring pains and torments there, and that the Pope hath the keys of this place to, and can let Souls out of it, *&c.* And this Chriſt never taught nor his Apoſtles, they believe and teach that there is a Holy Ghoſt, and that he is to be believed in, but they teach alſo corruptly, that he is confined, as it were, to them of the Church of *Rome*, and that their determinations, or the determinations of their Popes out of St. *Peters* Chair, are his infallible Oracles, to be as much believed, and held as faſt as (or more than) the ſayings of the holy Prophets & Apoſtles in the Scriptures. They teach that there is a holy Catholick Church, but they add and mix with that alſo this Poyſonful Doctrine, that the Church of *Rome* only are that Church, and that men are to reſolve their faith into its ſayings and concluſions, and that the Pope is the viſible Head of the whole Catholick Church, and Chriſts Vicar on earth; they teach a Communion of Saints, but they teach alſo with it a worſhip of thoſe that are deceaſed and canonized by the Pope, and that they may and ought to be invocated; they teach remiſſion of Sins, but they corrupt the doctrine of it by teaching that it is to be ſought for, not only in believing on, and yielding obedience to Chriſt, but alſo by their prayers to, and invocation of the Saints, by Pilgrimages and penances of their own, or others impoſing on them, by the merits of the Saints, and not by Chriſts only; by the virtue of their Maſs, and the very reception of their Sacraments, and the like; they hold and teach

Lib. de Natura Deorum.

teach the Resurrection of the Body, and Life everlasting; but they teach also this corrupt doctrine, that life everlasting may be merited of God by our good works, for so some of them do teach, that good works do truly merit grace in this world, and glory in the next; and that good works of just persons are of themselves worthy of the reward of Eternal life without any Covenant or acceptation of God; yea, and that no encrease of dignity comes to just mens works by the Merits or Person of Christ, which the same works should not otherwise have had, had they been done by the same grace, bestowed by the liberality of God alone without Christ, and therefore also they say, that after grace infused, our works are so perfectly Meritorious of life that it cannot be denied them, and that therefore they never request of God, by the Merits of Christ, that the reward of eternal Life may be given to their worthy and meritorious works; but that by Christ, grace may be given them, to inable them to merit worthily that reward; and much to the same purpose may be found in some of their Writers, as *Vasquez* his Disputations evidence. So that instead of keeping the Faith, and Testimony of Jesus, they egregiously corrupt, and mix it with their own additions, which yet they require as much to be believed and practised upon, as they do any Articles of the Faith delivered in the holy Scriptures, and as much as the belief of the necessity of Circumcision, and of keeping the Law of *Moses*, was urged and practised upon by the false Apostles. So that to any that will mind the Scriptures, and impartially will weigh what is said in them, and compare therewith the way of this Church, they cannot, unless they be stark-blind, or wilfully close their eyes, but see and conclude that this Roman Church is far from being a true or right Church of Christ, much-less can it be the only and Catholick Church, or Infallible in her Doctrines and Dictates; which things being so, it might be marvailed that all men do not fly out of, and from her Communion that have any care of their Souls, and desire the everlasting Salvation of them, and that may be the matter of another inquiry and consideration.

5. Whence it is, that so many still continue in her Communion after so many convictions of the evil of her ways, by so many learned and able Protestants, and Reformed Writers and Preachers, in so many learned Treatises? yea, and not only so, but that many fall to her also that had rejected her, or have lived under the knowledge of the Scriptures, and the enjoyments of that light from them, by which they might be able to discern, and be led to beware of her?

In answer to which, in both its branches, it may be noted, first of all, that this is nothing more than what the Holy Ghost fore-saw, and fore-signified in the Holy Scriptures; for in the Book of the *Revelations*, it is evident that Mystery *Babilon* would have many commit Fornication with her until her destruction comes upon her, yea, and they also many

of

of them no mean perſons; for it is ſaid, that the Kings of the Earth who have committed Fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her when they ſee the ſmoak of her burning, ſtanding a far off for fear of her torment, and ſaying, alas, alas, that great City Babilon, *&c.* and the Merchants of the Earth ſhall weep and mourn over her, *&c.* and every Shipmaſter, and all the company in Ships, and Sailers, and as many as trade by Sea, ſtood a far off and cryed when they ſaw the Smoak of her burning, *&c.* *Revelations* 18, 9, 10, 11, 17, 18. Yea, and the holy Ghoſt ſignifies, that after the Preaching of the everlaſting Goſpel, by an Angel flying in the midſt of Heaven, to them that dwell on the Earth, warning them to fear God, and give glory to him, and worſhip him that made Heaven and Earth, *&c.* in diſtinction from and in oppoſition to all other falſe objects of worſhip, ſuch as are in *Babylon*, as the Beaſt and his Image, and after another Angel following and ſaying, *Babilon* is fallen, is fallen, that great City, both fallen from her firſt love, fallen into falſe and corrupt worſhip, and fallen too from her firſt dignity and ſplendor which ſhe had as *Babylon*, as that falſe Harlot that made all Nations drink of the Wine of the wrath of her Fornications, yet it is ſuppoſed that ſome might and would yet worſhip the Beaſt and his Image, *Rev.* 14, 6, 7, 8, 9. which may denote the continuance of the Babiloniſh Idolatry after the Goſpel Preached by the Reformers, calling men to the right and true worſhip, and after the decay and fall of the Roman Church from her priſtine ſplendor and grandeur; for the falling of her may be one thing, and her Plagues and burning may be another thing, between which, yet ſhe may be ſtrugling to recover her ſelf, and while ſo, ſhe may have ſome, not only continuing in her communion to the laſt, but ſome alſo joyning themſelves to her Idol worſhip that were ſometimes not joyning with her therein; to which purpoſe alſo may be interpreted theſe two expreſſions concerning the man of Sin, the myſtical *Jereboam* that cauſed *Iſrael* to Sin, that the Lord ſhall conſume him with the breath of his mouth, that is, by his word and ſpirit in the Preaching of the Goſpel, as the Papacy hath been, and is at this day under a conſumption thereby, and then at length he ſhall deſtroy him by the brightneſs of his coming, 2 *Theſ.* 2, 8. Now as it is in conſumptions, we know perſons that labour thereof, will ſometimes be very ill and languiſh, and ſometimes chear again, and revive, and ſeem to be on the mending hand, get up a little, and be ſomewhat brisk, ſo may it be with the man of Sin; he may ſeem ſometime in his conſumptive ſtate to be getting heart again, and men may think he will recover his former health, and get rid of that deadly wound, that by the Sword of the Goſpel he hath received, and beſtir himſelf then again more vigorouſly

than before, that he may keep up, and no more fall down; but yet at the brightneſs of the Lords appearance, he will thereby totally ruin and deſtroy him, but to ſpeak a little diſtinctly to the cauſes and reaſons both.

1. Of the continuance of ſo many ſtill to cleave to her after ſhe hath been ſo detected.

2. Of the falling of any to her after ſo great and long a diſcovery of her, and declining from her.

1. To the firſt of theſe, with reſpect to her ſelf, and thoſe that are more properly the conſtitutive and eſſential parts of her, the Church as diſtinguiſhed by her ſelf from the Laity, or people adhering to her, and eſpecially the Court of *Rome*, ſhe being as ſhe is called, and as we have ſhewed, a Whore, a Harlot, it fares with her as it doth with other Whores, that is, as ſuch a one that is a Whore, getting gain and profit to her ſelf by her Whoredom, and finding pleaſure and ſweerneſs therein, is hardned againſt the diſcoveries of her falſe practiſes, and uſually goeth on impenitently in her Trade, becauſe of the profit and gain accruing to her thereby, and eſpecially if She be Courted by great and rich Perſons or Princes, they give her conſiderable gifts of Riches, Honours, and Dignities, and makes but a Tuſh at the Laws, Threatning Puniſhment, or Death, for ſuch practiſes, ſhe finding no effect or Execution of them for a long time to appear againſt her, by occaſion whereof, She flatters her Self that it will be never otherwiſe with her than it is, but that She ſhall always eſcape puniſhment. So fares it with this Adulterous Church, ſhe hath found, and finds ſo much gain and profit, of worldly Intereſt, Riches, Honour, Dignity, accruing to her ſince her trucking with Kings, and Princes, and Emperors, and obtaining of them to be owned and honoured in all her pretenſions as the Catholick Church, the Church that all perſons ought to comply with, and ſubmit to, and that her Head and Biſhop ſhould be taken to be the Vicar of Chriſt, the higheſt power on earth, that its no marvail if She repent not of her ſo ſweet and gainful a Trade, but by all means endeavours to keep up her credit that ſhe may be ſtill ſo courted and careſſed; and if ſhe hath gotten a wound that hath threatned her life, that ſhe endeavours to get cured, and to recover her Priſtine ſtrength, which if ſhe do recover, we expect ſhe will follow her old trade of Strumpetry and Blood-ſhedding, as hard or harder than ever, that ſo ſhe may ſecure her ſelf, if poſſible, from the threatned puniſhment and judgment, ordered of God and denounced in his Name againſt her by us, which maugre all her power and pollicy, ſhe ſhall not be able to eſcape, for ſtrong is the Lord God that judgeth her, the brightneſs of whole appearing that Man of Sin ſhall not be able to endure. To this purpoſe, that ſhe may recover her Priſtine ſtrength and vigour, and follow her accurſed Trade with the greater fervour or fury; her Politicians, as ſo many Phyſitians, are at work very hard, beating their brains,

brains, and using all their skill and Industry to make her whole again: and wo to us for a while if her disease be cured, and the Beasts deadly wound be healed; for then will be indeed accomplished more fully that which is written in *Rev.* 13. 15, 16, 17. but in the mean time there are many cleave to her, and have all along cleaved to her, Because,

1. Many of them are kept from, or have not the opportunity of seeing and hearing what is evidenced against her, though perhaps they have heard some rumour of the Gospel Preached to them that dwell on the Earth, and of the Fall of *Babylon* in part from her Pristine power and splendour, many are kept in ignorance, both of the Scriptures, and of the Sermons and Discourses in Writing of the Protestant parties, and many neglect to inquire into them, and so come not to know what is evidenced against her; her Pandors or Merchants setting themselves to keep them in Ignorance and Error, to keep up their own grandeur and worldly Interests.

2. The cunning Sophistry and deceits of her Priests and Jesuits, men of a seared Conscience and stiff Impudence, who like *Jannes* and *Jambres*, who withstood *Moses* from or in his discovering the truth of God to *Pharaoh* and the Egyptians, do stand against the truth, and the Preachers of it, and the discoverers of the Romish Frauds and Impostures, prevail much with many who are apt to resolve their faith into their learning, subtlety, authority, and appearing Piety and wisdom, (even as the slights of *James* and *Jambres* prevailed with *Pharoah* and many of the Egyptians) so as that though they hear and may hear, or read the discourses of the learned Protestants, wherein they have detected their abuses, yet they do not seriously Ponder or weigh them, or are blinded from discerning the truth by the mists they cast before them.

3. Worldly interest holds in many both of the Kings and Greater Persons, their interest being interwoven with those of *Rome*, and where the Kings and Princes of the earth commit fornication with her, they do by their Laws in many places, made against them that reject her Communion, and their rigour and cruelty, deter many from listening to, and considering what is said against her; yea, and they keep out such discoverers or discoveries of her lewdness, that otherwise would be afforded to them, as was predicted in *Rev.* 13. 15, 16, 17. and where their Laws are not so cruel, yet by their bad examples, and their indulging their favours to her followers, they keep in many from listening to what would tend to withdraw them from her; the most of men not searching so much with sincere endeavors after what is true and right, as minding and resting in what is uppermost in the world, and worshipping in truth its Power and Grandeur (which I take to be that which the Holy Ghost in the Apocalyps, calls the Beast) more than any other God besides.

4. The dependance that the younger persons have upon the Elder, or

others related to them, the Children upon their Parents, and Kinsfolks, and Friends one upon another, and the respect they have one for another, is some cause also of many being detained therein, being carryed away with such as they have, such dependance upon, or respect unto, especially the being Educated under such Principles as have been maintained by, and transmitted to them from their Ancestors and Progenitors, for many generations proves a powerful motive to retain, and not reject those principles what ever may be offered to detect and discover the evil of them, few being so redeemed from the vain conversations received by tradition from their Fathers and Forefathers, or from the Earth and Men; even from earthly affections, and from their respects to, and dependances on men by the Blood of Christ, minded and regarded by them, as it hath been shed for them, as to renounce all such respect to Fathers and Forefathers, earthly affections, and dependance on, and respects to men, and to follow after Christ singly and sincerely where-ever he by his Word and Doctrine would lead them, or so as to make such due and diligent inquiry and search into the truth, as it is in him, that they might understand it, and be led and guided by it. And then

5. The just and righteous Judgment of God, it is to harden both this Harlot and her Adherents, for their unfaithfulness in seeking after, or not admitting the truth of God; but either slightly neglecting the inquiry after it, or against evident shinings of it closing their eyes, lest they should see with their eyes, or hear with their ears, or understand with their hearts what they see would tend to convert them from their gainful and delicious interests and enjoyments. Even as Gods Judgments were upon *Pharaoh* and the *Ægyptians* to harden them; for as *Pharaoh* and the *Ægyptians* hardning themselves, and doing wickedly against *Israel* were left of God to their hardness or hardened by him, that he might glorify himself on them in their destruction; so it is with this falsly Infallible, but truly inflexible impenitent Church, he gives her and her Adherents up to their own hearts lusts, and to walk in their Idolatrous and bloody ways to fill up the measure of their iniquities, that he might glorify himself in executing upon them the Doom and Judgment that is written concerning them.

6. Though also some occasion of hardning this Church, and some advantage her subtle Factors take to harden people in their obstinate cleaving to her from the too great divisions found, and by them also fomented among us Protestants; with the too much iniquity also practised among us, and some harsh Principles about Gods Decrees of Reprobation in some among us. Whence they possess the minds of her Followers that they are in a better state, more at unity, and perhaps many of them less outwardly vitious (though not their generality)

rality) and more devout than they ſhould be, ſhould they forſake their Communion to embrace ours. Yea, and they can aggravate our diviſions,& repreſent them, as if they were the juſt judgment of God upon us for deſerting her Communion; though that be as falſe as, and no truer than that the Diviſions, Feuds, and Wars among us Chriſtians, both Papiſts and Proteſtants, are the juſt judgment of God upon us for caſting off Heatheniſm, or for not turning *Jews* or *Mahumetans*.

7. To which add the fair paints and cunning carriage of this Harlot; for as it is with other Whores, they may and often have as handſom bodies, as comely faces, as ſmooth carriages, as good parts, and witty winning behaviour as honeſt Women and chaſt Matrons. Yea, ſometimes they may in ſome of thoſe things, if not in all, exceed them, and being rich or richly maintained, may, and often have as coſtly apparel, as rich ornaments and Jewels, as other honeſter perſons; nay, and where they find defect of beauty, can ſupply it by art, painting their faces with ſuch freſh & lively colours, as ſhall make them ſeem young and youthful, when in truth and underneath they are black and deformed. Even ſo this *Romiſh* Church being a rich and ſubtle Harlot, is not void of many taking and winning matters, wherewith ſhe ſets forth her ſelf to draw or keep in Lovers, and *trims her way to ſeek love*, as the Prophet ſaid of the Adulterous Church that did precede her, *Jer.* 2. 33. Yea, to her may well be applyed that of the Prophet *Nahum* to the bloody City: *That ſhe is a well-favoured Harlot,* זונה טובת חן *the Miſtriſs of witchcrafts, that ſelleth Nations through her whoredoms, and Families through her Witchcrafts*, Nah. 3. 4. For it is true that ſhe hath in her Perſons indued with great natural parts and endowments, Men of learning and policy; and that ſhe hath many good gifts from God by Jeſus Chriſt, wherewith ſhe might and ought to ſerve and pleaſe him. Yea, ſhe hath Jewels of his gold and of his ſilver as it were, which he in her better ſtate was pleaſed mercifully and graciouſly, freely to impart unto her. But as it is the fault of Harlots to abuſe the gifts of God & men to diſhoneſt arts and ends, ſo it fares with this Church alſo; for ſhe doth as *Jeruſalem* did before her, of whom the Lord ſaith; *That ſhe took of her garments* (namely that he had given her, for he found her naked and in her blood) *and decked her high places with divers colours, and played the Harlot thereupon. And ſhe took her fair jewels of his gold and of his ſilver, and made to her ſelf Images of a male, and committed Whoredom with them; and ſhe took her broidred garments and covered them, and ſet his Oyl and his Incenſe before them, and his meat which he gave her, even fine flower, and oyl, and honey wherewith he fed her, ſhe ſet it even before them for a ſweet ſavour*, &c. Ezek. 16. 16, 17, 18, 19. Even ſo we may ſay of this Church, that ſhe ſerves her Idols with the gifts of God, and makes uſe even of the truths that ſhe hath received from Chriſt

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and his ordinances to make up an Image of them, as mixed with her inventions (a frame of Religion) which she worships, and causeth all to worship. Yea, and she decks her self with her natural parts, and gifts, Moral Virtues, and acquired Sciences, and with many things which she hath received from God. But not that she might singly serve Christ therewith, but to seek love from the Kings, and Princes, and people of the World, & to commit fornication with them; and many are taken and led captive with these her ornaments, that is, with her Learning, seeming Devotion, Charity and Piety, which are all made use of subserviently to the grand design of making her self a Goddess, or an Object of worship by the poor simple Souls that she that way deludes, and as artifices of drawing them to commit adultery with her. With such things she paints and guilds over her self to inamour men of her, and make them her Vassals, that she might inrich her self, though with the spoil of their Souls. As in a vision was forerepresented by the Holy Ghost concerning her in *Rev.* 17. 4. while the holy man saw her as *a Woman arrayed in purple and scarlet colour, and deckt or gilded with Gold, and pretious Stones, and Pearls, having a golden Cup in her hand, in which she gives forth her abominations.* Signifying hereby what a gawdy Church she would be in her appearance and worship, and how she would be adorned with many fine glittering and rich colours, the better to inamour the Kings and people of the Earth on her. Yea, and as crafty and witty Whores can conform themselves to the different tempers of their Paramours, the better to work upon and captivate, and keep their affections: so it is with this wiley Church, and her Panders. For those that are melancholly, or of a more grave sober temper, or religiously inclined, she can entertain them with Books of Devotion, formes of Penance, rules of Mortification, and many learned Discourses that may suit their humors; but yet, so as they must take in therewith her Superstitions; and she hath her Monasteries and Numeries, places of separation from the World, in a sort to be devout in, if they be so disposed: and for those that have desires for Heaven, she can shew them (as she pretends) a certain way whereby they may not only obtain, but merit it too, and to that purpose excites them to much devotion to God, and to the Saints, and provokes them to bounty, and works of charity, though she poysons them with her Doctrine of Merit, tending to puff them up, and corrupts all their good things with the sowre and evil leaven of Idolatry, and other false Opinions before reproved. For as the Apostle saith of the false Apostles, that they could *transform themselves into the Ministers of righteousness, while corrupting men in and from the faith, they were for all their goodly appearance, in reality the Messengers of Satan; and that they made a fair shew in the flesh, and gloried in appearance, not in heart,* 2 Corinth. 11, 13, 15.

11. 13, 15. and 5. 12. Gall. 6. 12. So is it with these men. They are (as Dr. *Stillingfleet* hath very well and worthily observed, and in his *Sermon* upon that Text manifested them to be) Wolves in sheeps cloathing, and the Religionists that walk after their directions, are corrupted and spoiled by them. For if *the speaking with the tongue of men and Angels, gift of Prophecy, and understanding all Mysteries, and all Knowledge*; yea, and *Faith, so as to remove Mountains, and the giving all a mans goods to feed the poor, and his body to be burnt, will not profit him if he have not love or charity*, 1 Cor 13. 1, 2, 3. what profit think we can accrue to this Church, or to any of its Devotionists from all their Devotions, Gifts, Liberality, Penances, or whatever else is done by them while they are guilty of gross Idolatry, and corruptions of the Faith, as is before evidenced. Surely no Idolater hath true love to God, nor any that is partaker with the Blood-thirsty, the guilt whereof lies upon this Church, and all in its Communion. When the Apostle commends Charity, it is a *Charity out of a pure heart, and a good conscience, and Faith unfeigned*, 1. Tim. 1. 5. which cannot be where Idolatry and Superstition, and corruption of the Faith take place, however liberal they may be in Almsdeeds to the poor; which the Apostle also supposeth may be, where that love and charity which is so necessary and excellent is yet wanting. Suppose the *Gallathians* seduced by the false Apostles to believe the necessity of Circumcision, and the observation of the Laws of *Moses*, should have been also perswaded by them to have retired themselves into Monasteries, and spent their time in Devotions, and been free to give all they had to feed the poor, would any or all those things have profited them under that perswasion? I suppose not, seeing the Apostle saith, *If they were circumcised, Christ would profit them nothing*, Gall. 6. 2. If Christ would profit them nothing, surely much less would those things, or whatever else could have been done by them. And doubtless if the corrupting their Faith by Circumcision would have so marred all their Religion, much more will Idolatry, Superstition, and the other Iniquities before detected in the Roman Communion, marr all their finest, and otherwise most laudable actions. But then on the other side, this wiley Church, like a wiley Strumpet, hath other entertainments for persons of other tempers or dispositions; and if they have a mind to live loosly, and in the practice of any Wickedness, they have plaisters to skin over such Ulcers; they can fit them with loose Doctrines and Principles, they can hold them in the Roman Communion, by telling them, that if they confess to the Priest once a year or oftner, and receive Absolution from their sins upon some petty Penances, and seeming Austerities to the flesh (which yet they may upon pretty light Devotions, or for mony have Indulgencies in) they may receive pardon for all their

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forepast faults, yea, perhaps for a great many years too, or for a great time to come, and if they continue in sin till death, returning to what they have confessed; yet if but an hour or two before their death they can but send for a Priest, and make confession of their sins with some attrition or grief that their condition is no better, though they be not contrite or broken in heart for their sins, nor have any love of God; yet having the Priests absolution, and being anointed with their Extream Unction, they are secured from Hell and damnation. Indeed they may be unfit for Heaven, as the foolish Virgins were, that slumbred and slept till it was proclaimed that the Bridegroom came, and then not having Oyl in their Vessels, their Lamps were gone out; ay, but they shall go but to Purgatory at the worst, and be purged by those pains for sometime; and from thence also they may be soon released by vertue of the over-much Oyl in the wise Virgins Vessels, that is, by vertue of the meritorious works of Supererrogation done by their more religious Votaries, and Canonized Saints, and by the Masses and Sacrifices offered for the quick and the dead, and other Devotions performed by their living Priests; especially if they give a considerable sum of mony to them to purchase their Devotions for them when they dy, and then they may in a short time too be at rest therefrom. And these are fine pleasing baits to hook and hold in the Souls of vitious persons. Now who that's religiously inclined, but by a conceit of meriting, will be observant of the rules of such a Religion? And who that loves his sins but will like such a Doctrine and Religion, as gives them so good encouragement to hold them fast, and propounds such easy remedies to secure them from the dreadful punishments of them? And that's a main reason of so many great and small being held fast in the arms of this loving Church, that she being in her self gay, and gawdy, and deckt, and painted with fine colours, hath the wit, or craft, and subtlety to bait her Hooks according to the humors of the several persons for whom she fishes, and accommodates her self to the several dispositions of her Paramours; to be either more solitary and sullen, or more pleasant and gamesome, as may suit best with their constitution. What we have said upon this first Head, to the reasons of so many being held still in her Communion, may suffice to that.

2. And truly in answer to the inquiry in its second branch, some things of what is said to the former might be repeated again, or rather referred unto by us, as causes thereof; namely, of the falling off of so many to her that have been delivered from her, and brought up under that light by which they might so discover her false colours, as to keep from her. As the subtlety of her Emissaries and Factors, having now more liberty amongst us to negotiate for her than formerly;

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and the occasions of offence ministred by our own divisions, and the too many miscarriages found among us, especially in some transactions of the late times; which those Emissaries want neither skill nor will to improve to the furtherance of their designs: and also the fair flourishes that she by them makes, especially in these Countries, where being in the midst of oppositions, they put on greater appearances of Piety, Patience, Charity (as they call their Almsdeeds) and pretensions of greater Unity and Prosperity; and what was lastly said also of her wilines in accommodating her Doctrines, and carriages toward them, to mens different humors. But besides these things there may be other causes that are more principal assigned, which in conjunction with these are of great power and influence; so as there is great danger of the fall of many into her embraces. As for instance,

1. Mens own former, and hitherto Carelesness to acquaint themselves with, and seek to be established in the truth, and to walk in it according to its Instructions, and that hath been, and is the case of too many both of our Gentry and of others of both Sexes, that though they have for many years had the Scriptures and Gospel Doctrines among them, and many Learned and Solid discourses published, to discover the deceits of the Romanists; yet they have not set their hearts toward God and Christ seriously, to know and walk in, and be obedient to his truth; but have rested in a bare form of Godliness, denying the power of it, more minding the World and the things of it, their Estates, Riches, Honours, Pleasures, Ornaments, Gallantry or Intemperancy, and what their corruptions lead them to, than how to serve and please God, and make such right improvements of his truths, made known to and among them, as wherein they might be fitted for and accounted worthy of its utmost Benefits, especially in these late and present days, in which, loose and licentious principles and practises, of Atheism, infidelity and debauchery, take great place and have wonderfully in a few years thriven so as to overcome the Nations. Now God is marvailously jealous of his glory, and the glory of his Name and truth, and will not hold them guiltless that take or receive them in vain, that is, so as not to be made good by them, and therefore will punish them that so do, for this cause it was that he gave over the Gentiles to vile affections, and to gross Idolatry, because, when he had in and by his works of creation and providence, made known himself to and among them, they did not glorify him as God, nor were thankful to him, but became vain in their Imaginations, and their Foolish Hearts were darkened, so as professing themselves to be wise, they became fools, &c. *Rom.* 1. 21, 22, 23, 24, 25. For this cause God also threatned us Christians, that he would give way to the man of Sin to come in upon the

World with power, and signs, and lying wonders, after the manner of Sathan, and send strong delusions, that men might believe lyes and be Damned, even because God had first sent the truth of the Gospel among us, and men received not the love thereof, that they might be saved (namely from their Sins) nor believed it heartily, so as to obey it, but had pleasure in unrighteousness, 2 *Thes.* 2, 8, 9, 10, 11, 12. Which horrible threatned judgment he hath sadly executed in the World, after the Christian faith, being spread abroad in it, hath not been duly entertained, partly by leting loose Mahomet, and seting up a Kingdom in the World, as to its Eastern parts, that received and propagates his delusions what they can, and partly by suffering *Rome* in these Western parts, so to exalt her self with all her corruptions and abominations, and surely this is one, and the main cause of the falling off of so many to her bad communion after such detection of her so fully made, to which way hath also been the rather made by.

2. The sad debauchings of the Nations, and filling them with Profaneness, uncleanness, & irreligion, from the one end to the other thereof, which hath doubtless been the project, and work of some that hold the Doctrine of *Balaam*, and follow his pernicious ways, who taught *Balak* to cast a stumbling block before the Children of *Israel*, to eat things sacrificed to Idols, and to commit Fornication, *Rev.* 2.14. Or rather as *Jezabel*, that painted Strumpet, who seduced Gods People to commit fornication, (first) and (then) to eat things sacrificed to Idols, first to commit Fornication, and then, as a fruit thereof to which they might that way be the easier drawn to eat things sacrificed to Idols, *Rev.* 2. 20. According to some Machivillian principles, to make men first of no Religion, and then they may easily be drawn to embrace any false Religion; how much bodily Whoredom and Fornication overspreads the Land, is too sad as well as easy to observe, and surely its just with God when men give up themselves to that, to give them over to Spiritual Fornication also, that they might fill up the measure of their Iniquities, and his greater and severer wrath might come upon them, and especially, its the direct way to promote the Popish Religion and its spiritual Whoredoms, because it gives such indulgences to, and dispensations for the beloved Sins of bodily Fornication, promising to those that practice such Sins, Pardon and impunity (at least after some penances and Purgatory Pains) for their Sins, and Heaven and Happiness to at last, if they will but joyn themselves in fellowship with that Church, and uphold its claims and Pretentions, though for others of a devouter complexion, as we have noted, she can take some precious truths of God, compared in Scripture to Gold, yea, fine

Gold,

Gold, or to Silver ſeven times Puritfyed in the fire, and his precious promiſes, which are as precious Pearls, more precious than Rubies, and mixing them with her own ſuperſtitions, make up pretty taking medals, and formes or Images of devotion, and compoſures of Croizons, and religious exerciſes, to allure and bewitch them.

3. Yea, the familiarity and Friendſhip with Perſons of that Religion, or being yoked up with them, eſpecially in Marriage, proves a great inducement to diverſe to turn to them, for even ſuch correſpondencies and conjunctions with any falſe worſhipers have been allways pernicious, as may appear even in *Solomon*, who though a wiſe man, and of an exceeding large underſtanding, ſo as that (as *Nehemiah* obſerves) among many Nations, there was no King like him, who was beloved of God, yet even him did outlandiſh (or ſtrange) women (of a corrupt Religion) cauſe to Sin, *Neh.* 13. 26. 1 *King.* 11. 3, 4, 5, 6, 7. For his Women inclined or turned away his Heart, ſo that it was not right with God, but he followed other Gods, and built high places for them, and who may preſume to ſtand under a temptation, when he voluntarily caſts himſelf into it, that *Soloman* could not ſtand upright under, though ſo wiſe a man? therefore God forbad *Iſrael* to joyn themſelves in affinity with Idolaters, by Marrying their Daughters, leaſt they ſhould prove a ſnare to them, and draw away their hearts after their Gods with them, *Exod.* 34. 12, 13, 14, 15, 16. *Deut.* 7. 3, 4. But too many now adays forget and willfully overlook ſuch warnings, not reguard ſuch threatnings, as that in *Math.* 2. 11. 12. Where after he had ſaid, *Judah* hath dealt treacherouſly, and an abomination is committed in *Iſrael* and in *Jeruſalem*: for *Judah* hath profaned the holyneſs of God, which he loved by Marrying the Daughter of a ſtrange God, he adds, the Lord will cut of the Man that doth this, the Maſter and the Scholer out of the Tabernacles of *Judah*, yea, the making friendſhips, and but contracting familiarities with Perſons of corrupt principles, or practiſes the Scripture notes and warns of as infectious and dangerous; ſee to this purpoſe, *Prov.* 13. 20. and 22, 24, 25. and 23, 29, 20. 2 *Cor.* 6. 14, 15. But ſuch warnings are in this caſe too much ſlighted.

4. To which we may add a particular ſubtlety & craft of in the Romiſh Factors, in that to enſnare people, they raiſe and ſcatter reports among them, that great perſons in authority favour and underneath approve their Religion, Church and Doctrine, as knowing that the multitude too generally, and eſpecially the looſer ſort, and thoſe that are ambitious of honour, and of the favour of great Perſons, are apt to reſolve their Religion into the wills and pleaſures of Princes and great Perſons, and will be ready to comply with their judgments, and ſteer their courſe by what they take to be their Compaſs to any point, whither right or

wrong, towards Hell or Heaven, as is to be seen in all Nations where the Religion of the Princes and their Courts bears the greatest sway among their subjects; they being, as was said before, the Gods that are by multitudes supreamly Worshiped; or if it be mens own bellies, their ease, honour, wealth, pleasure, or the like, that is the highest and chief God with them; yet Kings, Princes, and great Persons, they look at as the most powerful Mediators, by whose means or favour those other things are most probably and fully to be compassed and enjoyed, and so their highest God may be most satisfyingly served. That the Priests and Jesuits take such a course now adays to perswade the people by such an Argument, to comply with their Principles, we have it made publick in Print, by the confession of the late converted Fryar, Mr. *Anthony Egan*, in his Book wherein his Recantation Sermon Preached at *London* is Printed, where we meet with words to this effect, 'That after his Conver-'sion to the Protestant Religion, several of the Papist Priests, and others 'living about *Loughreats* in *Ireland*, (whom, he saith, he is ready to name, 'and did thereby accuse) did publickly report that his Majesty, his Royal 'Highness, and all the Nobility and Gentry of the Kingdom of *England*, 'were privately of their Religion, using it as an argument to make or 'move him to fall back again to Popery. See here what notorious falsehoods they fear not to report, to the scandal of Authority, yea, and of our Nation it self, to carry on their own designs; for thanks be to God the contrary hereunto hath been, and is abundantly evidenced, as to such a general overflowing of their Religion over all those persons whom they have so traduced. Surely, that cause is naught that the maintainers of stick not to manage by so vile and indirect Mediums, as so to bely and slander their Superiors; there is no question but it is what they desire & would gladly effect, to make both the Kings Majesty & the Court, & all the Nobility & Gentry, of their mind & Religion, but God forbid that ever they should prevail upon them, or draw them, or any of them, into so great a mischief, and so certain a way to their own everlasting destruction. But no doubt but by such suggestions they may prevail upon no small party of men, whose Faith and Religion lies in the wills and practises of the Great ones, to listen and consent unto them, being too apt to take things upon trust of their, (that is) these mens honesty, and not duly weighing what is said by them, and that questionless is one thing that proves an effectual Engine to draw away disciples after them.

Upon these and such like accounts, this Church, though so corrupt, keeps up her self yet in the world, and gets too much credit with too many, who are either not able, or not willing to search into matters to find them out, with a diligent and impartial search, with such her Paints pass for excellent beauty and comelineſs, especially her pretty frames and forms of Devotion in her Prayers and Croisons, partly to God and Christ,

Christ, and partly to Saints really or supposedly such; Her abstinences and penances, or other austerities, which have such a shew of excellency, (as the Apostle saith of the commandments of men, *Touch not, taste not, handle not: That they have a shew of wisdom indeed, in will-worship and humility, and neglecting, or* (as the Margin reads it) *punishing, and not sparing the body*, Col. 2. 21. 23. As draws in unstable Souls, and beguiles them, (as the Apostles phrase is in vers. 18.) of their reward, which things, divers of them, I mean Devotion, Abstinence, Mortification, yea, and Almsdeeds, if rightly done, and upon right and sound principles, are in themselves very good, and may be, and are by some exercised upon Protestant Principles, more worthily and acceptably than they can be upon those of *Rome*, and in conjunction with their corruptions, by which all their bests deeds are marred, though indeed I could wish they were more upon good and right principles, and in a good way practised among us, than they are, but it is too often found, that men are apter to do more in, and for a false way, than they or others are in and for a true, as our Saviour saith, *Luk.* 16. 8. *The children of this world are in their generation wiser than the children of light.* So it may be said also, that the worshippers of Idols are more forward in their worship, than they that worship the true God, are in his worship; for so we find it noted of the Idolaters, that they lavish gold out of the bag, and weigh Silver out of the ballance, and spare for no cost to make an Idol or false God, and then bear him upon their Shoulder, and carry him to his place, *Isa.* 46. 6, 7. And as the Prophet *Jeremy* notes, they deck it with Silver and Gold, and fasten it with nails; yea, Silver spread in Plates is brought from *Tarshish*, and Gold from *Uphaz*; the work of the workman, and of the hands of the Founder, blue and purple is their cloathing, *&c. Jer.* 10. 4. 9. that is, they spare for neither cost, nor pains, nor matter how they burthen themselves to carry on a false Religion and Worship, when God, in and by Jesus Christ, the former of all things, and our Redeemer, who proffers to carry and bear us, and work all our works for and in us, in our listning to him, and following his Word and Spirit, we are too prone to slight, and think much to put our selves to cost and pains, and to stoop down to bear any burthens put upon us by him in and for his service. *Israel* in the wilderness could readily pluck off their Jewels, and Ear-rings, to make themselves a Molten Calf of, *Exod.* 32. 2, 3. when as afterward they could find in their hearts to put off God with the refuse or worst of what he gave them; yea, and to rob Him of his Tithes and Offerings, *Mal.* 1. 8. 13. & 3. 8. and so the false Worshippers of *Rome* are forwarder to put themselves to fastings and abstinence after their fashion, with Devotions, Alms-deeds, and the like, to make to themselves a confidence of, or establish to themselves a righteousness in, (as the Apostles Phrase is in *Rom.* 10. 3.) and to purchase

chase to themselves thereby forgiveness of (that I say not with reference to some of them, also a license to practise) their Sins, and to merit and deserve Gods favour and eternal Life: when we that have the purity and simplicity of the truth of God more clearly among us, and are Instructed into the alone sufficiency in the grace in Christ Jesus, and have all freely promised to us upon his account only in a way of obedience to him, and his instructions are yet too backward to yield up our selves to him, and to be at such cost and charge, and exercise such pains and patience as his instructions direct us to, and his grace and love ingage us to, that we might enjoy the pourings out of his spirit upon us, glorify him worthily in our generations, and do good to others to our capacities.

6. Now upon all these premises I cannot but desire for all men, especially for my friends and acquaintance, that the Lord would grant to them, that by all that is said, or by what is otherwhere more fully and clearly said by more learned Persons, they may so discern, and see the Abominations of that Harlot, as to avoid them, and keep themselves far from them, not listening to any of their fair and specious flatteries that would entice thereto, of whom I may say in *Solomons* words, *None that go into her* (that is, very few or none of those that willingly go into fellowship with her) *return again, neither do they take hold of the paths of life*, so as to walk in the way of good men, and keep the path of the righteous; but with the *simple ones, and the young man void of understanding, that declining towards the corner of the strange woman, go in the path to her house, who with her fair speech are made to yeild, and with the flattering of her lips are inticed; they go after her, as the Ox to the slaughter, or as a fool to the correction of the stocks, till a dart strike through their liver, as a Bird that hasteth to the snare, & knows not that it is for their life*, even for the life of their precious Souls. Oh! might what follows with reference to this scarlet Whore be considered and received, wherein wisdom adds---*Hearken now therefore unto me, O ye Children, and attend to the words of my mouth. Let not thine heart decline or bend towards her way, go not astray in her paths; for she hath cast down many wounded; yea, many strong men* (men of strong parts) *have been slain by her*, as to spiritual life. *Her house is the way to Hell* (whether men think and believe so or not) *going down to the chambers of death*, Prov. 2.19,20. and 7.7,8, 9. 21,22.23. *&c.* For if the Scriptures be true, as undoubtedly they are (both they and we confess, that though they love to puzzle men with questions needlessly, how they know them to be the Scriptures, or word of God, as if we must be beholding to them for that which is false) then seeing the Scriptures affirm that no Idolaters shall inherit the kingdom of God, nor any that love or make a lye, they then that are of, and hold communion with that Church, are in a sad and piteous case,

caſe, they being clearly guilty of Idolatry, and groſs falſhoods, as may from what is ſaid, & many other things that I have omitted be eaſily diſcerned. And though ſome men (they think) charitably ſuppoſe that ſome, who through their invincible Ignorance, are neceſſitated to live in their communion, may find mercy with God, they believing and holding the fundamental Articles of the Chriſtian faith, though joyned with ſuch corruptions, as they joyn therewith; whoſe charitable conceſſions to that purpoſe have, I fear, laid a ſhare for the feet of many; I am confident have been, and are abuſed to that purpoſe by her Prieſts and Jeſuits to draw many in to joyn with them (though no ground be given in them for that) and to hold in them that were before of it. Yet ſeeing (as I queſtion not) the falſe Apoſtles, and the *Gallatians* ſeduced by them, did hold the main Articles of the Chriſtian faith too, only joyned with them a neceſſity of Circumciſion, as theſe joyn a neceſſity of communion with their Church in all that ſhe injoynes and impoſeth, unto their ſalvation; and the Apoſtle for all that pronounced, that in caſe *they were circumciſed, Chriſt would profit them nothing*, Gall. 5. 2. I know little ground we have for that charity, or what more than we may have for thoſe of the *Turks* or *Jews* or *Pagans* who are invincibly kept from the knowledge of the truth of God, and the true way of worſhipping him, received among us Chriſtians, by the prevalency of their falſe Teachers, or the ſeverities of their Rulers under whoſe power they live, that they alſo may be winked at of God and ſaved. Which if it may be ſuppoſed, yet affords no good ground for any of us Chriſtians to turn to any of their Religions, and as little have we from the forementioned charitable conceſſions or ſuppoſitions of ſome to turn to *Romes* communion. Nay, its moſt dreadfully dangerous for any that have known better, or been brought up under the Proteſtant profeſſion, where they have had or might have had clear convictions of the falſhoods and evils of that Church, to depart from righter ways to her deceits and corruptions. For to ſuch doubtleſs belongs that dreadful ſentence which we read of in *Rev.* 14. 9, 10. among others unto whom its poſſible it may hereafter alſo be applicable upon a farther account. Where after the Angels preaching the everlaſting Goſpel openly, as in the Mid-Heaven, and warning all Nations to fear God and worſhip him, in oppoſition to the falſe worſhip before in *chap.* 13. related; and another Angels proclaiming *Babilon* (that is *Rome*) to be fallen (both from the true Faith, and worſhip, and from her former luſtre, as before we explicated it) there follows a third Angel proclaiming with a loud voice, that any man (namely, if now eſpecially after the two former proclamations either yet, or having not done ſo before now) *ſhall worſhip the Beaſt, and his Image, and receive his Mark in his forehead, or in his hand*, (ſhall either

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more openly or secretly, either in profession or practice receive the mark and badge of communion and fellowship with the false worship of *Rome*, for that's clearly as was before noted, the Woman supported by, and riding the Beast, whose worshippers are here threatned) *the same shall drink of the Wine of the wrath of God, which is without mixture poured into the Cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night, who worship the Beast and his image, and whosoever receiveth the Mark of his name.* A dreadful sentence worthy to be thought of and trembled at by all that still retain the false Idoatrous worship practised in the Romish Church, especially by such of them as live among the Protestant reformed Churches, and more especially still that having had better light and education, do return or relapse thereto. A sentence in which is no respect of persons, but what or whoever they be, high or low, rich or poor, Princes or peasants, God will not be partial in his judgment upon them; but if they will venture upon these sins, they must also expect to indure these terrible torments here expressed, *and the Mighty man shall cry there bitterly*, Zeph. 1. 14. O heavy portion of all our English Roman Catholicks. The Lord open their eyes to see the evil of the way they are in, and perswade them to renounce it, & to depart therefrom, for it will be most sad in the latter end. Though its probable that they of *Rome* may devise to make sad the portion of such as warn & protest against them, & desire their conversion; and that they may also prosper a while in their designs, and bring sad things upon the righter Worshippers before their misery come upon them, & therefore it follows in *Rev.* 14. 12. *Here is the patience of the Saints, here are they that keep the Commandments of God, and the faith of Jesus.* Here namely about this time, when this is proclaimed, and this warning given that is mentioned in the foregoing *verses*, here is the patience of the Saints, then the Saints and right Worshippers shall have a time to exercise their patience in waiting for the accomplishment of that predicted judgment; or also they may have a sad time of tryal, and therein for exercise of their patience because of some eminent sufferings then befalling them, to encourage them under which, and to keep the Commandments of God, and the faith of Jesus, it is therefore added, *I hear a voice from Heaven, saying, Write, blessed are the dead that dy in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works shall follow them*, as implying that thenceforth would follow such labours and sufferings of the Saints, as well would it be with those that should endure them to death, so as to dy in the Lord; and happy should be the dead of them rather than the living, before the sad

doom

doom of the Beast-worshippers come upon them. But yet as they that thenceforth especially dy in the Lord shall be blessed, so the Beast-Worshippers however long they may live, and their doom be deferred, are and shall be in the issue most accursed.

Which things being so, let us, I pray Sir, beware of that false worship, keeping close to the Scriptures of truth, and to the sacred truths revealed in the Scriptures, and not for any respect, honour, friendship, or worldly and carnal advantages respect them, and turn aside to so corrupt and dangerous away and worship, as that of the Roman Communion. God will certainly better bare with such as have as it were been held captive by their deceits being always educated and brought up under them, then with such as having been better instructed, do turn aside to them. Oh that these Nations and the Inhabitants thereof, would therefore look about them, and beware how they lissen to any that would thereto seduce them, and mind those many convincing arguments, and clear and unanswerable demonstrations of the desperate badness of that Church, and its ways, and Doctrines, and doings, which by many hands have been offered to them, which yet if they please, they may consult with and consider, among which, beside these many worthy men who have formerly wrote excellently against her corruptions, as *Jewel*, *Reinolds*, *Morton*, and many others, the Labours of the Learned Doctor *Stillingfleet*, Dr. *Tillitson*, Dr. *Brevint*, Dr. *Whitby*, Sr. *Christopher Wyvel*, (who it seems in his Minority was educated among or insnared with them) and Mr. *Gilbert Burnet*, in my indgment, are very worthy consideration. And oh that men would not dally and trifle in so great a matter as their own Salvation, but be serious and considerative in what they do therein, allways remembring that of our Blessed Saviour, *What will it profit a man to gain the whole World, and loose his own Soul? Or what shall a man give in Exchange for his Soul? For the Son of man shall come in the glory of his Father with his Angels, and then he will give to every man according to his Works*, Math. 16. 26. 27. *And that if thy hand offend thee, cut it off and cast it from thee, and so if thy foot offend thee, for better it is to enter into the Kingdom of God, having but one hand or foot, and so halting or maimed, than having two hands or two feet to be cast into Hell Fire, where the Worm dyeth not, and the fire is not quenched. And if thine Eye (thy right Eye) offend thee, pluck it out and cast it from thee, for better it is to enter into the Kingdom of God having but one Eye, then having both thine Eyes to be cast into Hell Fire where the Worms dyeth not, and the Fire is not quenched*, Mark 9.44. 48. Consider what is herein (though but briefly and weakly) propounded, and the Lord bless it to every

that may and ſhall read it, for the eſtabliſhing them in the truth where they are weak and wavering thereabout, if not, yet waved therefrom, and for the recovering ſuch as have declined or departed from it, and the Lord deliver us all from every evil work, and preſerve us to his everlaſting Kingdom, in whom I take my leave, and remain

Yours and every Mans, to ſerve you and them in the faith and truth of Chriſt.

FINIS.

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